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THOMAS FULLER.

SHORT EXCERPTS WITH ANNOTATIONS.

There is no one of the old English divines, whom we at times recur to with more pleasure than Thomas Fuller. Under his apparent levity there is a vein of exquisite seriousness, in the grotesqueness of his wit there is admirable good sense, and where he seems most credulous and extravagant there is an almost unerring sagacity, except where his episcopal prejudices are concerned. We have thought that a few extracts might not be uninteresting or unprofitable to our readers.

"He was a conscientious and moderate nonconformist, condemned for lukewarm by such as were scalding hot."

This sentence was written nearly two centuries ago; but its truth is confirmed by the experience of conscientious and moderate men now, as we sometimes have occasion to know.

"Now, such is the charity of Jesuits, that they never owe any man any ill-will, making present payment thereof."

And after all, is not this a better way than that often pursued? It literally fulfils the apostolic injuction, 'Owe no man anything but to love one another,' and it certainly is better than to hold an old grudge as some people do who have too much Christianity to act out their bad feelings, and too little, to give them up. If we cannot be good Christians enough to extinguish all enmities, we should at least blush to use our religion as ashes to cover them over and thus keep them alive. There is no hatred that eats into the soul like the half-concealed hatred of men whose respect for the forms of religion obliges them to suppress passions which they love too well to permit to be utterly destroyed.

"As it hath been observed that the sin of drunkenness was first brought over into England out of the Low Countries, about the midst of the reign of Queen Elizabeth."

Without doubt it was brought over out of the low countries, and it has carried many of its followers back to those regions, but we are surprised to learn that it came over to England so recently.

"Spotless was his conversation; and though some dirt was cast, none could stick on his reputation."

Why so sensitive about our reputation? If our conversation is spotless, we may leave our reputation to take care of itself.

"Rivers are not bountiful in giving, but just in restoring, their waters into the sea. However, they may seem grateful also, because *openly* returning thither what they *secretly* received thence."

Such should be our prayers.

[For the Register.]

"THE SUFFERINGS OF CHRIST."

This remarkable article in the "Bibliotheca Sacra" for April, 1850, by Dr. Enoch Pond, of Bangor, admits so much that Unitarians have always asserted about the Atonement as to demand the front rank in Mr. Wilson's next edition of the Concessions of Trinitarians. It is intended to prove that only the humanity suffered, not the Divine nature, upon the Cross. On page 217, the Bangor professor says of St. Luke's declaration, that, "an angel appeared to him, strengthening him"—"Nothing can be more natural than this on the supposition that our Saviour suffered *as a man*. But on the other supposition what shall be said of it? What can be said? Does the mighty God under any circumstances need the aids and support of a ministering angel? Even if we could suppose the Eternal in that suffering condition, weeping, pleading and sweating as it were great drops of blood, would he need to be strengthened from such a source?"

And again, on the next page, a still stronger Unitarian declaration—"Was it ever within the power of a man by the blow of a hand or the driving of a nail to torture the Deity himself, and thus fill immensity with distress and anguish! Does not a supposition such as this tend to degrade and dishonor the Divine Being," &c.

And, yet more and better, a page or two further on. "Now these distresses may be conceived of, supposing them to have fallen upon the MAN Christ Jesus, while suffering in the stead of sinners. But, what possible idea can we frame of them if we say that they were the sufferings of God himself?—Suppose one person in the Trinity striking, smiting, afflicting another—bruising him and putting him to grief and thereby putting himself to grief—visiting the whole Godhead with distress and anguish!"

Dr. Pond is well known to be one of the most distinguished champions of Orthodoxy, and one of the bitterest denouncers of Bushnellism and all other modern innovations. It is somewhat surprising, and very rich in encouragement, that he should use our views regarding one part of a doctrine, which his friends consider the very Gibraltar of their creed. He no doubt retains the notion of substitution, and so any Unitarian might without losing at all the single personality of Deity—but, his atonement was made by a man not a God—is the offering up for the sins of the world of the humanity of the Redeemer, as we have always held. Would it not be well for Trinitarians, before assailing Unitarians as rejecters of the Atonement, to see if they are not themselves upon the same ground with those they condemn upon the greater part of this cardinal doctrine? It is my earnest conviction, after much inquiry, that very many, reputed sound on this subject, believe not an iota more than I, a Unitarian preacher, believe—nay, that in their views of Jesus as the Sacrifice, the Ransom, the Redeemer, the Lamb that taketh away sin, they could not fail to gain depth and strength by comparing their views with ours, enlarging them by sympathy, distinctness and width of view. H.

[For the Register.]

WILLIAM WILSON.

The English Peace-journals dwell at some length on the life of William Wilson of Bradford, a self sacrificing philanthropist, whose name was we are ashamed to say unknown to us here. He began his career by assisting in discharging the debts of a bankrupt father. His first business was as retail grocer, which after remarkable success he relinquished in favor of some others of his family. At fifty years of age, he retired from all business, having realized twenty thousand pounds. The full tide of prosperity was flowing in upon him, but he felt it a duty to be useful; so, he devoted himself to doing good and left it to others to amass immense wealth. And, for more than thirty years, it was his meat and drink to relieve want, mitigate suffering and remove evil. He gave to this noble philanthropy the same wisdom and energy which crowned his business life with success. Three villages were provided with suitable relief for their poor during the winter months, through a careful course of visiting and judicious distribution of alms. In Bradford and vicinity he is believed to have distributed about five thousand dollars each year, while his expenditure upon himself did not much exceed seven hundred dollars per annum. He also formed Temperance societies, gave away tracts by the thousand, strove to promote humanity towards brutes, established a Ragged School, and contributed largely to the sacred cause of Peace. At his death a little more than an eighth of his property remained, it having been his desire perhaps to apply it all under his own eyes to the good of the race. He was buried from the Friends' Meeting House, Nov 23. 1849, and may well be called a Friend indeed. H.

We take the following article from the New Bedford Mercury. We believe that it represents the convictions of a large part of the most serious, conscientious and reliable men at the North. The Mercury is one of the best conducted papers in New England. Its editorials are characterized by good sense and ability, and its selections—not the least important part of a newspaper—exhibit an unusual degree of editorial taste and tact. Its course on the great questions of the day is such as to entitle it to the respect of candid men. It is a great satisfaction to see regularly a newspaper—and we have many such in New England—which treats these questions fairly, uprightly, and without any degrading subserviency to political cliques and parties. On the whole, we think that there are few classes of men, who would be able to substantiate a claim to moral independence, better than the editors connected with a large portion of the long-established New England press.

"THE GREAT QUESTION."—We find ourselves standing almost alone among the Whig newspapers with respect to the great question of the day. Our views do not agree with those of Mr. Clay, Mr. Webster, or the President. From the first we have opposed every kind of compromise of the question of slavery extension, and our reasons for this opinion have been so frequently stated that we shall not repeat them. Yet upon mature reflection we have come to the conclusion that in the peculiar condition of things we have no right to hold an impracticable position with regard to this question. We wish to do what is right and fair in the matter, and we are persuaded that the controversy has now assumed a shape which calls upon us to make a choice of evils rather than stand exclusively upon views which cannot command the concurrence of Congress. It is as certain as that the sun will rise to-morrow that no territorial bill embodying the Wilmot proviso can pass both houses of Congress,—nay, it is almost equally certain that such a bill cannot pass either House. The question which arises from this state of things is, whether there is not some one plan which has a fair chance of getting through Congress, which, if it do not assure the Wilmot proviso to the territories, still does not in any way sanction the extension of slavery over them? Whether there is not some plan, which, if rallied upon, can defeat the compromise proposed by the Committee, which compromise we regard as a base surrender of the rights of the north, and an intolerable outrage upon human rights? Whether there is not a plan and a practicable plan which will rescue the whole Pacific shore from the perils of slavery, and at the same time leave the territories no worse off in that respect than they already are? While there is a hope of applying the Wilmot proviso to the territories we would advocate their organization with that proviso—but if it cannot be applied, is it not better that the territories should not be organized? We have at heart the admission of California—it is more important that she should be admitted on every account—but if she cannot be admitted without waiving the present organization of the territories, is it not better that the territories should be let alone for the present, and even until they apply for admission? If the question be whether the northern friends of free soil shall wage a hopeless opposition to all practical plans or whether they shall support that plan which simply admits California and omits all allusion to the territories, in opposition to that other and atrocious plan which yields every thing to slavery, is it not the duty of those who are sincerely and truly opposed to slavery extension to sustain the policy of the Administration? We have thought a great deal on the subject, and it seems to us that the best thing which is now left for northern Whigs to do is to use their influence to promote the policy generally known as the President's. We feel assured that either this policy or that of the Committee of 13 must prevail, and in that view we feel bound to advocate the administration policy and leave the territories to take their chance hereafter.

MR. WINTHROP'S SPEECH.

THE CONSTITUTION NOT A PRO-SLAVERY COMPACT.

I recognize, indeed, a Power above all human law-makers, and a Code above all earthly constitutions! And whenever I perceive a clear conflict of jurisdiction and authority between the Constitution of my country and the laws of my God, my course is clear. I shall resign my office, whatever it may be, and renounce all connection with public service of any sort. Never, never, sir, will I put myself under the necessity of calling upon God to witness my promise to support a constitution, any part of which I consider to be inconsistent with His commands.

But it is a libel upon the Constitution of the United States—and what is worse, sir, it is a libel upon the great and good men who framed, adopted and ratified it; it is a libel upon Washington and Franklin and Hamilton and Madison, upon John Adams and John Jay and Rufus King; it is a libel upon them all, and upon the whole American people of 1789, who sustained them in their noble work, and upon all who, from that time to this, generation after generation, in any capacity, National, Municipal, or State, have lifted their hands to Heaven, in attestation of their allegiance to the government of their country;—it is a gross libel upon every one of them, to assert or insinuate that there is any such inconsistency. Let us not do such dishonor to the Fathers of the Republic and to the Framers of the Constitution. It is a favorite policy, I know, of some of the ultraists in my own part of the country, to stigmatise the Constitution of the United States as a *pro-slavery compact*. I deny it, sir. I hold, on the other hand, that it is a *pro-liberty* compact—the most effective pro-liberty compact which the world has ever seen, Magna Charta not excepted—and one which every friend to liberty—human liberty, or political liberty—ought steadfastly to maintain and support.

"To secure the blessings of liberty to ourselves and our posterity," this was the grand climax in that enumeration of its objects, which constitutes its well remembered preamble. This was the object for which it was avowedly, and for which it was really, framed; and this is the object which it has, in fact, beyond all other instruments, advanced and promoted.

The Convention which framed that instrument found African slavery, indeed, a fixed fact upon our soil; and some of the provisions which they adopted, had undoubted and admitted reference to that fact. But what is the legitimate interpretation of these provisions? it is a remark, I think, as old as Epictetus, that everything has *two handles*, and it is as true of these provisions as of everything else, that we must take hold of them by the right handle, in order to understand their true design.

We are told that the Constitution encouraged slavery by providing for the toleration of the African slave-trade for twenty years. In my judgment, sir, it should rather be said, that the Constitution struck a strong, and, as its framers undoubtedly believed—a fatal blow at slavery, by securing to the Federal Government the power, which it never before possessed, to prohibit that trade at the end of twenty years.

We are told, that it encouraged slavery, by making it the basis of representation in this House. In my judgment, it should rather be said, that it discouraged slavery, by taking away two fifths of that representation to which the southern States would have been entitled on their black population, if that population had been a wholly free population.

We are told, that it encouraged slavery, by providing for the suppression of *insurrection*. But everybody knows, that this provision had as much reference to insurrection in the free States as in the slave States; and that in point of fact, it was Shays's rebellion in Massachusetts, which being in progress at the very period when the Constitution was under consideration, gave an immediate impulse to the movement by which the power of interfering in such cases was conferred on the Federal Government. "Among the ripening incidents," said Mr. Madison, in his account of the circumstances which led to the adoption of the Constitution, "was the insurrection of Shays, in Massachusetts, against her government, which was with difficulty suppressed, notwithstanding the influence on the insurgents of an apprehended interposition of the Federal troops."

We are told, finally, that the Constitution encouraged slavery, by a provision for the surrender of persons "held to service or labor." Now, sir, even this provision fulfills the suggestion which was made by Mr. Madison at the time the Constitution was framed, and "avoids the idea that there can be property in man." It demands of us only a recognition of the admitted and familiar fact that there may be property in "the service or labor," of man. It provides for the restoration of all runaways alike, white or black, who may be "held to service or labor" for life or for years, as indented apprentices or otherwise, in any part of the country, precluding all right on the part of any of the States to inquire, for any purpose of discrimination, in regard to fugitives from other States, by what tenure of temporary contract or of hereditary bondage, they are held to such "service or labor." If, by some emancipation act like that which was adopted many years ago by Great Britain in reference to her West India colonies, the slaves in our Southern States should be converted into apprentices for a term of years, this article of the Constitution would be as applicable to that state of things, as it is to the state of things now existing. It has no necessary or exclusive relation to the existence of slavery. But taking it, as it was unquestionably intended, as a provision for the restoration of slaves, as long as slavery shall exist, is there enough in this clause of the Constitution to justify any one in branding that instrument with the abhorrent title of a *pro-slavery compact*?

Sir, the Constitution is to be considered and judged of as a whole. The provisions which relate to the same subject matter, certainly, are to be examined together, and compared with each other, in order to obtain a just interpretation of its real character and intent. Let this clause, then, be taken in connection with that which has authorized and effected the annihilation of the African slave trade, as a lawful trade, from any part of this vast American Union. Let the few cases in which individual fugitives may be remanded to their captivity in conformity with one of these provisions, be compared with the countless instances in which whole ship-loads of freemen would have been torn from their native soil and transported into slavery, but for the other; and then tell me, what is the just designation of the compact which contains them both! Suppose, sir, for a moment, that the framers of the Constitution had resolved to *ignore* the existence of slavery altogether; suppose that the idea, which I have sometimes heard suggested as a desirable one, had been adopted by them at the outset, and that all the pre-existing rights of the States in regard to slavery and all its incidents had been left unrestricted and unaltered—would that have better subserved the great cause of human liberty? We should have had, indeed, no fugitive slave clause. But for every slave who made his escape, we should have had a hundred slaves, freshly brought over from Africa, Brazil, or the West Indies, as long as there was a foot of soil on which they could be profitably employed; and every one of them must have been counted, not as *three fifths*, but as a whole man, to swell the basis of that representation, by which the slave interest would have been rendered predominant forever in our land!

ROME. The Pope formally entered the Imperial city, from which he was so long an exile, on the 12th of April last. He was attended by all the French troops, Cardinals, Ministers of State, &c., and the crowds that lined the way by which he passed were immense, amounting to 100,000 persons. He was received with loud acclamations of the people. On the road they were so enthusiastic that at one place they lay on the ground, in order that the Pope might make a pavement of their bodies, and it was with difficulty that they were induced to rise from their degrading prostration. And yet these are the people who a year ago drove out the Pope, and shouted "Long live Mazzini."

All persons seeking admittance to the Vatican Palace are submitted to the strictest scrutiny of the Swiss guard. Precautions are now taken to secure the life of his Holiness against poison. A new cook has been promoted from the convent of St. Calixius and all viands are introduced by such a turning cylinder as is commonly used in convents for the introduction of food.

Rev. Mr. Livermore preached his farewell discourse on Sunday of last week and left town for his new home in Cincinnati on Thursday of last week. An original hymn, written, we understand, by a lady of Walpole, was sung at the conclusion of the services. The music, which was appropriate and beautiful, was composed by the leader of the choir, Mr. Crossman.

As testimonies of the affectionate regard of his parishioners, they presented him a silver pitcher and salver, and to Mrs. L. a gold watch. We understand that his farewell discourse, together with some statistics of the society and letters which passed previous to his departure, are to be published in pamphlet form for the use of his society.—[N. H. Sentinel.

MR. ELIOT'S SPEECH

We publish Mr. Eliot's speech on the College, entire. It comes from one who is thoroughly acquainted with the condition of the College, and presents the whole subject in a spirit of fairness, clearness and candor which entitles it to the utmost confidence and consideration.

MR. SPEAKER—Fully appreciating, and deeply feeling my inability to do justice to the great subject now before the House, it is with inexpressible reluctance that I approach the discussion of it. "I am no orator, as Brutus is," and have nothing to rely on but the plain, unvarnished tale I may be able to deliver. Great as is my reluctance, it would be still greater if I were obliged to regard the bill before the House in the light of an attack upon the important institution to which it relates. But as the Committee declare, I doubt not with entire sincerity, that their object is merely to extend the usefulness of Harvard College, we will welcome them as co-laborers in our own field of effort, and will thank them for any assistance their wisdom may afford us. I should be yet more unwilling to enter upon the discussion, if doing so implied any pretension to legal knowledge, of which I am entirely destitute. But as the argument of the committee rests on those general principles which are principles of reason, as well as of law, and which are supposed to be within the reach of the comprehension of every member of this House, I trust it will not be considered presumption in me to state to the House the considerations by which I am guided.

I had supposed that the decision of the Supreme Court of the United States, in the case of Dartmouth College, had settled the legal right of every chartered institution for education, to the undisturbed possession of its corporate powers. And so I understand it would have been admitted by all, was the case with Harvard College, but for the reservation to the Legislature, in the Constitution of Massachusetts, of the right to control and alter the government of the College as fully as the Legislatures of the Province, and of the Colony, might have done; and hence it becomes necessary, say the Committee, in the absence of judicial decision in the specific case of Harvard College, to ascertain what were the powers of those legislatures; and the only means of doing this is to ascertain what they did, what legislative precedents they established.

This is a course which ought to be pursued with great caution. It is by no means the only one which is open to us. We can determine now, upon the principles of reason and law, what were the legitimate powers of those legislatures, just as well as they could themselves. If they claimed, or exercised, any excessive and unwarranted power, we are competent to say so, and to repudiate it as an example. The history of all past time would be without value, if we were not to exercise our judgment upon it; and precedents in favor of the right could have no weight, if those which were wrong could not be condemned. The tendency to usurpation in all mankind is so great, that in every government pretending to be free, in all governments which are governments of laws and not of men, it has been found necessary to establish a co-ordinate department, whose duty it shall be to decide in disputed cases, when and how far the legislature may have exceeded its legitimate and constitutional power.

There is another ground on which reference to legislative precedents as authority is somewhat unsatisfactory; and that is, that, for the most part, we have precedents of only one kind—precedents in favor of action. We do not know how many attempts to do the same thing have failed, for there is no record of them, except perhaps, in the books of the clerk. But every one of these failures is as strong an argument against a measure, so far as the judgment of the legislature is concerned, as precedents of an opposite character are in favor of it. But still, keeping these considerations in view, legislative precedents are undoubtly things to be considered, and are entitled to their appropriate weight. As the College, then, has heretofore been so fortunate as to avoid all collision with any body, which it has been necessary to settle in a court of law, let us follow the committees of this year and the last, in their examination of what the Colonial and Provincial Legislatures did in relation to the College.

One of the first things which strikes one, and it is certainly a remarkable fact, is that in the short period from 1692 to 1700 there were no less than five attempts to place Harvard College under a new charter, and that this should have been the only period during the whole history of the College down to the present year, when such an effort was made, with the exception of the year 1672, when a new charter with very unimportant changes from the old one was prepared, but not accepted by the College, and never acted on. It may be observed that this deluge of new charters was all showered upon the College in the first eight years of the new government, when the charter of William and Mary, granted in 1691, had entirely remodelled the institutions of the Colony, had changed the political rights of every man in the community, had deprived the church of its exclusive privileges, and constituted freeholders instead of church members, voters; had separated New Hampshire from us, and had joined Maine and Plymouth with us; and had in short, revolutionized the whole state of things. It was just after the period when the despotic Charles had taken away, by violence, under color of law, the Colonial charter, and left everything unsettled; and the minds of the members of the legislature seem to have been somewhat unsettled too. They seem to have been a little confused as to their new rights and powers, and to have gone to work upon the College without much regard to Colonial precedents, or the real right of the case. Not one of these many charters, however, went into permanent effect. No law of the Province could do so, if the King within three years expressed his disapprobation of it. That was the fate of two out of the three first; the other failed in the House of Representatives; the fourth was vetoed by the Provincial governor, and the fifth was only a project "to be solicited for of the king," but with which nothing was ever done. Seven years later, in 1707, after all these projects had utterly failed, and the legislature appears to have come to the conclusion that they could not alter the constitution of the College, they declared that the original act of 1650 had not been "repealed or nulled;"—a declaration of a fact of the highest importance by the highest authority; a declaration which can be contradicted by no power or authority whatsoever, and which proves, conclusively and finally, that all the legislative precedents relied upon by the committee, to show the power of the present legislature to alter the charter of Harvard College can be of no avail. There has certainly been no attempt to alter it since 1707, and all the precedents on which reliance can be placed to prove the power by the exercise of it were before that date. There were many attempts, as we have seen; but they all failed, and we have the positive, unqualified, uncontradicted, and indisputable assertion of the legislature of 1707, that the original charter of 1650 had never been repealed. What becomes, then, of the endeavor to prove the power of repeal from legislative precedent, upon which the Committee rely exclusively? I submit to the House that it has utterly failed. If there be one thing more certain than another on this subject, it is that the power was never effectually exercised by the legislature of the Province or the Colony. I know that the Corporation was organized under the provisions of new charters, and I have seen the records of their meetings. But that they were meetings of a corporation *de facto* but not *de jure* is clear from the result, and it is only the lawful powers of the legislature, lawfully exercised, that can form authoritative precedents for us. Legislative usurpations are of no more weight than royal usurpations.

The committee place great reliance upon the right of the Legislature, as founder of the College, to prescribe and to alter the statutes of its foundation. Doubtless a founder has great power over his own creation, as long as he remains alone in his position. But does it remain the same when others join in his work, and do so much of it that they may also be regarded as founders, and "principal founders" too? The moment others join in the work of the founder, a contract is formed which cannot be violated; and the only remaining right of the founder is the right of visitation, that is, the right to see, either by himself, or by those whom he may appoint, that the provisions of his will are executed and carried out according to his true intent and purpose. The first, or legislative right of the founder, the right to alter the original prescriptions of the charter, the Legislature has parted with in consequence of allowing other founders and benefactors to come in on the faith of its adherence to its original grant; and for the second, or judicial right of visitation, it has organized the board of overseers, to act in its stead. A founder may retain the right of visitation to himself, or he may delegate it to another; but he cannot do both. Still less can a founder, revoking his power of attorney to visit, revoke also his principal trust, without legal process to prove malfeasance or non-feasance on the part of his trustees. Having created a trust, he cannot recall it *mero motu*, without ground of complaint. I do not understand that the Committee, or any body else, complains that the Trustees in this case, that is, the governors of the College, have failed in their duty, or have gone beyond their duty in any respect. Under these circumstances, I do not hesitate to say that I consider the bill brought in here to decapitate the College, to abrogate its charter, without fault found, or pretended, is an act of a more arbitrary character than Charles II. was guilty of when he sent his agents to get possession of the Colonial charter. That was to be done, if done at all, under the forms of legal process. The charter was to be revoked, to be sure; but not without, at least, a pretence of law; and it actually was by a decree in chancery that the Colony charter was abrogated. Charles II. did not venture to say simply, "Your Colonial charter has failed to satisfy the reasonable expectations of myself and my people, and therefore I will change it; I will abrogate it, and give you a new one, which shall be more in conformity with the spirit of my government." He knew better than to say any such thing; and I trust this House will not follow out the idea of the Committee, and be led into an act of more arbitrary power than our fathers rebelled against in 1688.

If legal process is to be issued against the College for a failure, in any respect, to perform its duties, it is entirely unnecessary and improper for the Legislature to interfere by the passage of a law. Overseers are the proper body to take such steps as may be advisable, to enforce the performance of duty upon the corporation; and the precedents are abundant to prove them to have this power, and to show how effectually they can exercise it. Upon one occasion they removed a member of the corporation from his seat for immoral conduct, and though he appealed to the Legislature, and urged upon them that they were the proper visitors of the College, and had never relinquished their rights as such, yet the Legislature of 1742 thought otherwise; and his appeal died, like himself, in speedy oblivion. In 1721, a claim was made by two tutors, to seats, as Fellows, in the corporation; and the claim was urged before the Overseers, as the body possessing the power of visitors, to say who should, and who should not be entitled to act as trustees for the founders. In 1821, a similar claim was made by officers of the College, and it was prosecuted, in like manner, before the Overseers, the Legislature looking contentedly on, and never interfering in the slightest manner with the exercise of these rights of visitation by the Overseers. It would seem that nothing could be more conclusive upon this point. The Constitution of the College cannot then be altered under the pretext of power derived from precedent, nor from the inherent rights of founder and visiter. These are the only grounds of right upon which the Committee rely, and if they all fail in essential particulars, will the House undertake to pass the bill.

If all these positions of the Committee were tenable, however, what good reason would there be for passing it! The committee have given us none whatever. They make no specific complaint of the management of the College. They acknowledge the faithfulness of the Corporation to their trust, and merely make the general charge that the College has failed to answer reasonable expectations. To so general and vague a charge I can reply only by a general denial, and it is as easy for me to say that it has not failed, as for the committee to declare that it has. If there are any expectations which are not satisfied, I think it must be only unreasonable ones. It has in all ages, from the first hour of its organization to the present moment, furnished the best education that could be obtained on this entire continent, from the frozen ocean of the north to the stormy extremity of the south. Its list of alumni of past times contains a glorious array of names of patriots and scholars, of such jewels as any literary mother may well be proud to show. Its living alumni are scattered all over the United States and every where are advanced to posts of honor and trust. Its diploma is a passport to the respect and confidence of any community among whom its graduates may be found. Other institutions look to it with respect, as the acknowledged head of the Colleges of the country, and as doing good service by keeping up and by raising continually the standard of education. Individuals, anxious at once to do good, and to perpetuate the memory of themselves in connexion with it, contribute from their wealth, and even "out of their poverty," as some of them have touchingly said, to assist it in maintaining its rank, and extending its usefulness. Do men such as compose its long and noble list of benefactors, give to a failing institution! If it be failure to occupy such a position, to give such an education, produce such alumni, and to attract such patrons, I should like to know what, in the opinion of the Committee, would be success.

There is a single specification, and but one in the report, of the general charge of failure. It is that the "organization and mode of instruction, are, in many respects, what they were twenty-five years ago; or, at any rate, are not sufficiently in accordance with the opinions of the people; while, in the meantime, the business and literature of the world, the relations of man to man, and state to state, have undergone great changes."

I am a little surprised, I confess, Mr. Speaker, that any man could have hazarded such an assertion as that before this house and this community. It is somewhat ambiguous, but it will be found objectionable on any interpretation. If it means to reproach the College because it teaches many of the same things, as Greek, Latin, Mathematics, Natural Philosophy and Natural Religion, I am happy to say that the assertion is correct in point of fact, but that it is not a just subject of reproach. These things were taught twenty-five years ago, are taught now, and I trust will be taught five and twenty years hence. But if it is meant that they are all taught in the same way now as then,—to the same extent, and no farther,—and that nothing else is taught than was then taught, I am happy to say that it is an entire mistake. It is so great a mistake that it is difficult for me to imagine how any man, who had paid the smallest attention to the subject, could have fallen into it. Certainly no alumnus can be suspected of being so ill informed.

It is a little more than that term of time since I was myself an undergraduate, and I well remember the studies that were pursued, the books that were used as text books, and the manner of instruction, both by recitations and lectures. Since that time the whole has been changed, and in many particulars, changes have taken place more than once. In mathematics, the text-books have been changed, at least twice;—in Greek and Latin they have been changed over and over again; indeed, it has recently been the practice to change them every year, so that what are called *ponies*, in College dialect, may not be transmitted. In Metaphysics, in Natural Philosophy, and I think I may say, in all the other studies of the College, the same is true. Nor is this all. The progress which is made is far greater now than it was then. The young men, at the end of the first two years, are much more proficient in the appropriate studies of those years, now, than their fathers were at the end of the entire four years of College life. Still farther;—Studies have been introduced that were not known twenty-five years ago in College, and young men are taught in History, Political Economy, Constitutional Law, and Modern Languages, to the number of four, all of which were unprovided for, a quarter of a century ago, and which must be admitted to be precisely adapted to the wants and to the "opinions of the people," and to the changes which have taken place in "the business and literature of the world, the relations of man to man, and state to state."

More that that,—all the schools for higher education, connected with the College, have been either created, or greatly extended, within the period named. The Theological, Law, and Scientific Schools have been instituted through the munificence of benefactors, and extended by the reputation of professors; and the Medical School has grown from a small to a large and successful establishment, by the combined influence of the College, and its eminent instructers.

Still more,—in the under-graduate department an entirely new system has been introduced, greatly to the perplexity of the officers of the Faculty, in conformity with a suggestion emanating from the Board of Overseers, called the voluntary system, by which any under-graduate could select two studies, which he might deem particularly appropriate to his future destination in life, and pursue them as far as he chose. A provision was also made, by which young men who thought themselves qualified to profit by lectures, without going through the regular course of studies, might have the privilege of attending them, for a small charge. Indeed, the activity of the last twenty-five years has been without parallel in the history of the College, has been precisely in accordance with the spirit of the age, and is the best proof that could possibly be given, of the readiness with which the College adapts itself to the wants of the day, and the wishes of the people.

The responsibility of the Corporation is, without doubt, one of the objects which the Committee has in view, in the change which it proposes;—responsibility to the legislature, and so to the people. I admit, nay, I urge, upon all occasions, the importance of responsibility of agents and trustees. I have been placed in all positions. I have been trustee, trustor, and *cestui qui trust;* and I think I am fully impressed with the importance of responsibility in all capacities. Now, sir, I maintain that there never was a body corporate, and that there can hardly be conceived to be a body of any sort, placed under such a mass and multiplicity of responsibilities as the corporation of Harvard College. First, they are responsible, directly and always, to the Overseers. Not an act of theirs, of any importance, is valid, without the consent of that board. Next they are responsible—not nominally, but really—to the Faculty of the College. Every act is subjected to the scrutiny of the learned and intelligent men who constitute the board of instructers, and who will be sure to point out, and to resist, everything which is not wise. Next, they are responsible to the students, those independent American youths, who will be sure to submit to no rule but that which is rightful, and who are always ready to fall back upon their constantly reserved right of rebellion.

Next, they are responsible to the parents of the pupils, who are equally American, and equally independent, and who think the President and Fellows the proper recipients of all their complaints in regard to the course of instruction or discipline, or any evil they may think they feel in connection with the College. And it is a large part of the daily business of the President to keep up the College correspondence with the parents on these important matters.

Next, the Corporation are responsible to the benefactors of the College, for the proper use of their donations, a business which falls into the treasurer's department, and gives him full occupation for a large portion of his time.

Lastly, they are responsible to themselves, as just men, fearing God: and to talk of adding to all this a responsibility for the tenure of their offices to the whole of the Legislature, instead of a part of it, seems to me to be simply ludicrous. In the elections which take place in this House, how are things managed? I ask every member to say, upon his conscience, whether he is not furnished with a ticket which he throws into the ballot-box, because his friends, personal or political, do the same; often without knowledge of the fitness of the candidate for the office; unless, indeed, he happens to be one of the managers and wire-pullers himself. Such, according to my observation, is the usual course of things here, and persons outside actually dictate to the Legislature whom they shall chose, for any office. But, supposing the best men in the community were selected for the place, of what advantage would it be to the College to be under the general control of fifteen persons rather than seven? Would it increase its resources, improve its education, or add to its number of students? Would it have any tendency to produce either of these results? I am unable to perceive that it would; while I think I can point out very serious inconveniences which would attend the change. It would certainly be at least twice as difficult to find such a number of competent persons, who were in a position to attend properly to the affairs of College. It is quite difficult enough now. The labor of the office is not small. The College is a large and complex institution; and it requires time, diligence, and judgment, to understand and fulfil the appropriate duties of the place. There are twelve regular meetings every year, and about as many special meetings, and if the Corporation consisted of fifteen gentlemen scattered all over the Commonwealth, as they probably would be, if chosen by the legislature, would they be likely to assemble as often as once in a fortnight, to attend to the necessary business of the College? This, certainly, ought not to stand still, and yet it could hardly be conducted properly, without such frequent attention to it on the part of the Corporation. The mode of election would have a direct tendency to introduce questions of party politics, and perhaps of religious controversy into the management of the College, questions from the influence of which it ought to be absolutely exempted. And there is one other evil that may result from such a mode of election, which ought by all means to be avoided, namely, that the sense of responsibility to a body like the legislature should beget a timid subserviency to the popular will, which would be anything but useful. The Corporation would be deliberating as to what would be acceptable to the legislature, instead of acting for the true benefit of the institution.

The Committee, as I have said, have specified but a single ground of complaint against the College, and that, as I think I have shown, a singularly erroneous one; but they have avoided any mention of what constitutes the real difficulty in the management of the School. What is the question that is asked by a father who wishes to send his son to Cambridge? Is it whether the Corporation is chosen by the Legislature or not? Whether it consists of seven or fifteen members? Not at all—but "can I afford the expense?" There is the difficulty. He probably knows the education is the best in the country, but he discovers also that it costs the most; and that is the true reason why students do not multiply faster in our halls. There is a prevalent impression that the College is a very rich institution, and that its education ought, to be afforded at less cost than it is. But in truth Harvard College is any thing but rich. There is in the hands of the Corporation in trust for the various schools under their management, and a few incidental purposes the sum of $771,000 according to the last annual statement of the treasurer, and $100,000 have been received since for the purposes of the Observatory. But there are only $467,000 of this which belong to the original College, the under-graduate department, the institution of which I speak. And of this amount about $80,000 are invested in unproductive property, so that the real, productive funds of the College amount to less than $400,000. This is all it possesses for the salaries of its officers, the maintenance of its library, the purchase of instruments, and other necessary tools of the art of instruction—just about the sum which John Jacob Astor thought desirable for the maintenance of a library alone. These funds too, are so tied up by the terms of donations that there is very little left free to the disposal of the Corporation for any occasional purpose. All must be used just as as prescribed in the foundations, or the funds will be lost. If a scientific collection, or an instrument, or an addition to the library is wanted, there is nothing that can be appropriated for it; there is no resource but to start a subscription among the friends of the College, and to hear the reproaches either for wanting the article, or begging for it in the street, which are sure to arise on the one side or the other. The resources for the assistance of students are also exceedingly small, so that it can be no matter of surprise if the usual expense should be thought onerous. And yet the charge to the student covers less than half the real cost of the education; the balance being made up by the income of the funds. The expenditure of the College last year, including the library, was about $45,000, averaging to each student $160, while the charge was only $75. This, no doubt, is a considerable item to many who desire to go to Cambridge, but in fact it is only one fourth part of the expense of living there, even with an exact and rigid economy. So far from blaming the College for the cost of education, it ought to be regarded as the victim of its situation. Cambridge is an unavoidably dear place to live in, and surely the College is not responsible for being situated there. If the same resources and the same education were at Amherst, or Williamstown, would there not be a greater number of students on account of the comparative cheapness of living, independently of every other consideration? No one will deny it. And there is no occasion to reproach the College for a state of things which is produced by no fault of its own. Other Colleges have sprung up in every part of the country, and have kept at home a large number of the students who used to come to us, so that while the region from which we attract students is greatly reduced and circumscribed, the number within the sphere that is left must be much increased, as the number of students has remained nearly the same for many years, and seems now to be again on the increase. Another circumstance which retards the growth of the number of pupils is the constant raising of the requisitions for admission, which induces many to resort to other institutions, where a degree may be obtained with less effort.

What is wanted, then, is not a change of organization: for, if there were such a change, it could add nothing to the resources of the College, the excellence of its education, the number of its pupils, the confidence of patrons, the amount or the number of donations. It is in these particulars that the success or the failure of the College must appear; and it may well be questioned whether, under other auspices, its success could have been greater than it has been. But what is really wanted is a *bona fide* addition to its resources, out of the abundance of the Commonwealth. Let the Legislature add to its library—a library used more freely by the public than any library in the world, in proportion to its size. Let it replace its buildings, now falling into the decay of age; let it furnish the apparatus necessary for the studies of the present day;—let it establish scholarships for the support of deserving youths;—let it, in short, compensate the College for its entire desertion for thirty-six years, for the legislation which has actually taken back one of its own earliest grants, the ferry between Boston and Charlestown, for its neglect of the duty enjoined upon it in the Constitution of the State, "especially to cherish the University at Cambridge," and then we shall hear no more of the College failing to answer the reasonable expectations of the people,—then we shall have an institution of which the State will have reason to be proud, as a monument of its own wisdom and generosity, as well as of the liberality of individuals; and then there will be no more attempts to alter an organization which, for the period of the entire history of the Commonwealth, has been the means of placing Harvard College at the head of all institutions for education in the country, has raised its reputation higher and higher with every successive age, and has erected it, with successful effort, as an imperishabe memorial of the wisdom of its founders, and the generosity of its patrons, an object at once of the admiration of the stranger, and of the devoted affection of the educated sons of Massachusetts.

MR. WORDSWORTH.

The last steamer brought the news of the death of this venerable poet. Many will feel that the great light of England is set, that the one has vanished from the earth, to whom they owe some of their purest joys, and some of the best growth of their mind and character. They have long looked up to him with reverential love. There is nothing to disturb their tender recollections of him. Wordsworth lived a very happy life, how unlike that of Coleridge; how unlike, especially in its close, that of Southey. Revered all over the world as the teacher of beautiful and sublime truths which shall never perish; having long out-lived the "evil tongues, rash judgments, and sneers of selfish men," which early beset him, having, for many years, taken his place, by the nearly unanimous verdict of competent judges, among the very few great masters of song, he is now "gathered within the tender shade" of the "church-yard among the mountains," his eye not dim, with no stain on his character, having written no line which he would wish to blot.

And not alone by the cultivated, or the lovers of poetry is he mourned. We can hardly imagine the sorrow which will be felt in the vales and on

ted to the Lakes every summer, with his poetry their best guide-book.

Mr. Wordsworth had just completed his eightieth year. When seen by the writer, not long since, he was vigorous in body, erect in form, cheerful in spirit, living in a terrestrial Eden, the object of reverential love among all his neighbors. With his commanding form, with his ample brow in its sculpture-like repose, with "the shooting light of his wild eyes," he had reached that "final eminence," "a point on which he sat in awful sovereignty." Yet his manners and address were perfectly bland and unassuming, and in admirable consistency with the spirit which breathes through his poetry.

Of the circumstances of his death we have not heard. He was born April 7, 1770, at Cockermouth, a market-town of Cumberland, about twenty miles from Ambleside. His surviving family consists, we believe, of his wife, his sister, a woman of kindred genius, and two sons, one of them a clergyman. An only daughter, inheriting much of her father's genius, died two or three years ago.

It is understood that the first and third part of the "Recluse" (of which the Excursion is the second part,) have been for some time ready for the press. See the Preface to the Excursion. We here insert the "Extemporaneous Lines" of Mr. Wordsworth, on hearing of the death of the Ettrick Shepherd.

When first descending from the moorlands,
I saw the stream of Yarrow glide,
Along a bare and open valley,
The Ettrick shepherd was my guide.

When last along its banks I wandered,
Through groves that had begun to shed
Their golden leaves upon the pathways,
My steps the border minstrel led.

The mighty minstrel breathes no longer,
Mid moldering ruins low he lies;
And death, upon the braes of Yarrow,
Has closed the shepherd poet's eyes:

Nor has the rolling year twice measured,
From sign to sign its steadfast course,
Since every mortal power of Coleridge
Was frozen at its marvellous source;

The rapt one of the god-like forehead,
The heaven-eyed creature sleeps in earth:
And Lamb, the frolic and the gentle,
Has vanished from his lonely hearth.

Like clouds that rake the mountain-summits,
Or waves that own no curbing hand,
How fast has brother followed brother,
From sunshine to the sunless land!

Yet I, whose lids from infant slumber
Were earlier raised, remain to hear
A timid voice, that asks in whispers,
"Who next will drop and disappear?"

Our haughty life is crowned with darkness,
Like London with its own black wreath,
On which with thee, O Crabbe! forth-looking,
I gazed from Hampstead's breezy heath.

As if but yesterday departed,
Thou too art gone before; but why,
O'er ripe fruit sensonably gathered,
Should frail survivors heave a sigh?

Mourn rather for that holy spirit,
Sweet as the spring, as ocean deep;
For her who, ere her summer faded,
Has sunk into a breathless sleep.

No more of old romantic sorrows,
For slaughtered youth or love-lorn maid!
With sharper grief is Yarrow smitten,
And Ettrick mourns with her their poet dead.

Nov. 1835.

NOTE.—S. T. Coleridge died July 25, 1834.
Walter Scott " Sept. 21, 1832.
Charles Lamb " Dec. 27, 1834.
George Crabbe " Feb. 3 1832.
Felicia Hemans " May 16, 1835.
[Congregationalist.

CHRISTIAN REGISTER.

Boston, Saturday, May 25, 1850.

ANNIVERSARY WEEK.

We are believers in the utility of these anniversary meetings. Were it only that every man, who has been nursing some pet idea till it has become overgrown and monstrous—the tyrant of its owner and the torment of his neighbors—has an opportunity of showing it up in the daylight, we should think them of value. There is no better way in which to cure a man of exaggerated, distorted and one-sided views, than that of giving him full liberty to utter them in the presence of intelligent men, and obliging him to state them clearly and defend them. It is not the nonsense which is uttered that is perilous, but that which is cherished and meditated in the silent heart. Free discussion tempts out all sorts of extravagant ideas, only to nip and blight them as with frost. Free discussion does not create absurd opinions, but only brings them to light and corrects them. If any man is becoming enthusiastic about any unsound or absurd notion, by all means let him bring it out on the platform and show it off. The noise it makes, is only the struggle before its death.

But this is by no means the chief use of these anniversary meetings. In the course of next week there will be many able discussions of important subjects. If we may judge from our personal experience, they will stimulate the minds and enlarge the view of all who hear them. All the conflicting speculations of New England will meet here next week. Those who two centuries ago would have hung or burned each other, will walk pleasantly together and listen respectfully to each other's heresies. The sound of one another's voices, is the best spell with which to drive away the spirits of bigotry and intolerance. Men learn to judge each other more justly by this mutual intercourse. To travel in the same car, and sleep in the same house, and dine at the same table, and discuss together the questions on which they are interested, does often more good than to listen to a hundred sermons on Christian charity.

In our own body, those meetings have been the most useful, which have been most strictly religious in their character and purpose. The best labors are those which are prompted by a devout heart, and many have carried from the religious meetings of the week, higher views of duty and holier purposes. In this connection we would suggest the importance of the Morning Conference and Prayer Meetings. We believe that no small part of the real profit of the week depends on them.

We intended, however, when we sat down to write, to do little more than express our hope that there would be a large attendance both of ministers and laymen, and that they might come with the intention of devoting several days to the meetings. We hope too that our ablest men, both ministers and laymen, will come prepared to take part in the discussions. It is essential to their utility. And never was their a greater opportunity of usefulness. The assemblies are composed to a remarkable degree of the intelligent and right-minded—of persons capable of appreciating the best thoughts of the best minds. It is rare that so many meet together capable of profiting from the experience and wisdom of the wisest and most experienced, as at these anniversaries. It is a common idea that they are occasions for mere rhetorical display. But it has seemed to us, that we have never seen assemblies over which clear, well-informed good sense had so much power. It is an occasion not lightly to be thrown away. Those views which approve themselves to the judgment, before a week is past will be distributed by a thousand tongues over New England. A man who presents an important truth in one of these assemblies, has done a hundred fold more towards giving it circulation than if he had printed it in a book.

But that the meetings may be profitable there are several obvious rules which ought to be observed.

1. *Let speeches be short.* Ten minutes is as much as any one has a right to monopolize. It is enough for any purpose except personal display. If a man has clear and distinct ideas on such subjects as will be discussed, he can express them in most cases, probably, in that time. He must remember that his hearers are generally intelligent and cultivated men, familiar with the general subjects and having no need of any lengthened disquisition. There are few who after speaking ten or fifteen minutes, do not become so insufferably tedious that they are borne with only from a patience and courtesy that become almost unchristian from the excess of forbearance.

2. If one has nothing to say, do not let him think it necessary to speak. Let him wait till he knows what he wants to say. Nothing does so much to destroy these meetings, as the loose, weak, unpremeditated preachings of persons who rise to speak, without any very definite idea. It silences those who could speak to the purpose. It drives sensible men from the meeting. It is an evil to be abated.

3. We trust that Business Committees will prepare themselves for the meeting beforehand, and that the time may not have to be wasted on questions of order, but be given to the important questions, which will be presented.

4. That the meetings may be profitable, they must be attended. We would suggest the utility of making them the business of the week. One loses his interest in every thing, by rambling about from place to place. Let him choose what discussion he will attend, but having chosen, we suspect it is wise for him to abide by his choice.

Extracts from a Letter to one of the Editors.

"I know of no one to whom I can, more suitably than to yourself, communicate a thought which has arisen in my mind;—whether the approaching Anniversary Week will not be a favorable time for forming a *Christian* Anti-Slavery Organization. You must have regretted with me,—and hundreds with us, that one of the noblest causes that ever was advocated, should be continually and almost exclusively presented to the public, in connection with sentiments of opposition to the Christian religion, to the laws, constitution, and union of our country, and to the correct public sentiment with regard to the proper conduct for females. The immediate suggesting cause of this thought to my mind, has been the perusal of a report of the New York Anti-Slavery tumult. We see there the rabble under the guidance of Rynders, justifying themselves, and gaining the eclat of defending law and religion, from the violent language of Garrison and Wendell Phillips. It will be said, perhaps, that an organization of moderate men can do nothing. I reply that the proof lies in the trial. No good effort is likely to be entirely useless. It may be said, we can act more efficiently apart. I reply, we cannot issue tracts, we cannot readily communicate our thoughts, we cannot show to the South the real moderate and Christian Anti-Slavery feeling of New England, without organization. Perhaps the most formidable objection is that the Free Soil party occupies the ground. My objection is, that this is a party, a political party,—and through that character losing much of its moral influence, and liable, if not certain, to become corrupted.

"I confess, however, that I have not knowledge enough of the state of feeling among our more thoughtful men, to judge if they are prepared for such action. To some, the existing organizations are sufficient. They are willing to be "hail fellow well met" with men who brand them as a 'Brotherhood of Thieves." I am not. For some, colonization is sufficient. I hold to this, as I always have done, but I never have regarded it as a remedy for Slavery.

"Were such a society established, it would meet with abuse enough, no doubt. This we must be prepared for. But if wisely conducted, it would soon obtain an influence through the country far greater than that exercised by the opposers of the Church and the Union. I have often thought of one of the fables in our old German Reader. 'The nightingale would not sing because the frogs made such a noise. Ah, said the shepherd, I only hear them, because thou art silent.'"

Were we at liberty to publish our correspondent's name, it would, on various grounds, add great weight to his suggestions. Of the duty, even more than the right, of strenuous anti-slavery action at the present crisis of affairs, we have no doubt. But we deem it an open question, whether the attempt to create a new anti-slavery organization might not hazard the independent and influential position, which many good men now occupy with reference to the great sin of our nation. The weight of individual opinion is almost always injuriously affected by one's connection with a society for the manufacture of opinion. Less confidence is placed in the freshness and heartiness of the convictions which one expresses *ex officio* as an officer or pledged member of an association, than when the same convictions are maintained, and on all proper occasions re-asserted, at no prompting other than that of conscience and humanity. Besides, we doubt whether societies designed to create or influence opinion are even useful, or otherwise than injurious, except in the very earliest stages of a reform. At the outset of a new moral enterprise or stage of progress, there must be the apparatus of public meeting, agencies, and tracts, in order to obtain the public ear. But so soon as the independent press, lecturer's chair, and pulpit, are enlisted in behalf of the new idea, it is sure of further propagation in the best way in which it can be diffused, that is, in connection with old truths, established principles, and fully approved charities. Meanwhile its original advocates become one idea men, denounce or defame all men of two or more ideas, and by their own extravagance do much to suppress, and more to neutralize the efforts of men, who believe and feel all that they do in this individual case, but who have mind and heart for other forms of truth and duty. We believe that our Peace Societies would best serve the cause of peace by their own dissolution, though we doubt whether without their agency their distinguishing opinions would have been maintained at the present time by any Christians except the Quakers.

We believe that anti-slavery societies have done great good; we believe that they are now doing unmitigated harm. Were they disbanded, the pulpit would be freer, and the Christian minister, in view of his whole circle of responsibilities and duties, would be able to say and do a great deal more than now for the slave, without endangering his usefulness in other directions. We have no doubt that the leading religious journals of the North are doing much more for freedom, than the so-called anti-slavery papers. The Independent alone, is at the present moment diffusing the soundest Christian views of slavery and its remedy among thousands of people, who would never have looked into the columns of the Emancipator or the Standard. And for anti-slavery tracts, what can we want better than the speeches and letters of Hale, Seward, Chase and Mann, which by means of the franking privilege make their way into every nook and corner of the country, and find through the official station of their authors an immeasurably more favorable acceptance than would be accorded to the pamphlet issues of a board of publication?

We throw out these hints, not in opposition to the plan suggested by our friend and brother, but as presenting a view of the subject worthy of being seriously considered, should a new organization be attempted. We should be glad to join any of our friends, during the approaching anniversary week, in discussing the expediency of such an attempt; but are not prepared to unite in the attempt without a full canvassing of the preliminray question. The Berry Street Conference, under its new constitution, presents an opening for this discussion, and we will cheerfully second our correspondent in bringing his plan before that body at its next session.

"A HISTORY OF CHRIST"

By W. H. Furness. Published by Crosby & Nichols.

It is not to be expected that the religious public should often have occasion to pass judgment on a work of so large importance as this moderately sized volume by Dr. Furness. It is one of those books, taking their character and significance both from the minds that originate them and from their relation to vital questions in Christian thought, which appear only at considerable intervals, challenging a deliberate attention and probably a permanent respect. We have here results of a strong and accomplished mind's thinking, on subjects that lie at the basis of all speculations in Christian theology. Excepting Mr. Norton's Treatise on the Gospels, we do not think of any contribution of equal consequence, made for several years past in this community to the cause of Biblical studies.

The book is three things in one. First, it is a connected narrative of the events in the life of Jesus Christ, as they may be gathered from the histories of the several Evangelists, without pretension to chronological accuracy and without formally recognizing any one of the different theories of arrangement and succession. Carpenter's supposition respecting the duration of the Saviour's ministry is evidently adopted as the correct one. In this character of an Account, or Story, the work before us has singular merit. With a style of rare simplicity, vigor and classic purity, with an artist's faculty of grouping incidents, and something of a dramatist's power in disposing personages, the author bears his reader forward in a progress where the interest never flags, and the eye is never wearied of the scene.

Secondly, the work is an effort of spiritual discovery. It is a report of spiritual insight. It lays open the motives of actions, and discloses new traits of nature and truth in language. It unveils hidden meanings in the words, the looks, the speech and the silence of the Son of God,—hidden, i. e. to sight dimmed by custom, or dull from inward indifference. In common with the preceding production of the same writer, "Jesus and His Biographers,"—though in a greater degree than that,—it aims to place us not only close at the side of the Man of Nazareth, surrounded by all his environments of time, circumstance, place, materials and suggestions, but also, so far as it may be done reverently, to carry us into the very central region of Christ's personal life, amidst the inmost springs of his human thoughts and feelings, and to let us look out upon the world as it may have lain before him. Very reverently, this is always attempted by Mr. Furness, and, in our judgment, with such success as has yet been attained by no other writer. In this species of moral exegesis he excels, more than in the literal and logical. He interprets better with the eye of the spirit than with the scale and dividers of the commentator. He expounds eloquently, through a delicate sympathy, the subtle inflections of the living Teacher's prophetic tones, however he may lack skill to ply the demonstrator's scalpel upon the bare Letter of the Record. We cannot enumerate the instances in both volumes where, to the ordinary reader of the New Testament, a new beam of light flashes upon some familiar passage, and he will seem to be knowing the Gospel for the first time. More than one such example will occur even to those who have made the investigation of these Scriptures the chief work of their lives. Very many men suppose themselves to be candid, unprejudiced inquirers, only because they are not conscious of yielding up their independence by a direct, positive, act. Mr. Furness has unmistakeably thought and seen for himself; and therefore, however we may esteem his conclusions, he does draw an air of unusual reality about his subjects and of manly sincerity about his own ideas.

But, viewed under a third aspect, this work is a statement and defence of a particular theory of the miracles recorded in the four Gospels. So far forth, we cannot help regarding the author as an advocate, rather than an umpire. There are several cases where his expositions are so forced, in order to conform them to this theory, that we are compelled to believe that here even his remarkable freedom from bias and preconception suffers some degree of subservience to a favorite opinion. It is almost amusing to notice the apparent good-faith that says in the preface, "I have written the present volume with as little discussion of points that may be questioned as possible."

The special proposition Mr. Furness wishes to establish is this:—*The Life of Jesus is within the order of Nature.* "It has for long ages been represented as an exception, an anomaly," he says. "I wish so to tell the story of it, that it may be seen how it consists with itself and with all things." He adds the rather exaggerated declaration that "It is regarded with a superstitious awe so deep as to paralyse the common sense of those who read it." The most distinct statement of his own belief as to Christ's rank in the Universe is this: "That he was most graciously and specially endowed by nature,—a being of extraordinary completeness and elevation,—that his natural gifts were unprecedented, his whole history shows. Of all born of woman, no one has appeared like him. He represented, not a class or an age, but humanity in its highest form. But when I speak of him thus, as one by himself, I would have it distinctly understood that I do not consider his being as a miracle in any other sense than that in which the being of every man, of every thing, is a miracle. Peculiar, original as he was, his existence was strictly within the course of nature. There is nothing in nature that renders it impossible for a human being to be born, possessed of all the gifts which Jesus possessed." So long as God has not seen fit to bring into the world any soul approaching Christ's in greatness, power and purity, we do not conceive this latter assertion to be one of great moment. Doubtless, God's Omnipotence is omnipotent.

It seems hardly fair to undertake to give the author's construction of the several recorded miracles, without adding those skilful explanations of his own that do so much to prepare the mind, and make that construction appear reasonable. Referring our readers therefore to the book itself, as the only just means of learning the author's views, we will venture to say that, stripped of the magic of his art, his interpretations are, in fact, the following. The miraculous conception and the ante-natal visitation of the Spirit were Mary's dreams. It was only the wonder of the after-life that drew these private occurrences, variously magnified and distorted, into publicity. "Had there been no fictions it might well be doubted whether there were any facts. There was no blame and no harm in such productions. They received no additional authority at the time, from being adopted by Matthew and Luke." At the Baptism, the opening of heaven to Jesus was the peace that filled his soul; the voice was the inner purpose, now made definite and clear by an open act of consecration, and realized through the sensible shock of the water. The angels that ministered after the Temptation, were the approvings of conscience. The maniac was restored by virtue of Christ's authoritative look and accent. Peter's mother-in-law, when taken by the hand, became "*so much better*" that she left her bed. The Disciples are described as "certain friends of his whom he had previously induced to leave their usual pursuits, and accompany him on his excursions over the country." The leprous man was healed "with a brief and simple expression of his good will, uttered in a tone of regal authority." The boy sick of palsy, "a nervous disease," animated by the expectation of seeing Jesus, "must needs have got well," though it appears he did not actually see him. The infirm woman's touch of Christ's clothes, "must have been to her like an electric shock." Jesus knew she had touched him, from the peculiarly convulsive twitch given to his garment by her fingers. The man whose hand was withered, "overpowered, stimulated, inspired by that grand authority, stretched out his hand, and it was strong like the other." The Transfiguration was a compound result of Peter's dream and a thunder shower. The vail in the Temple that was rent at the Crucifixion, had become old, and happened then to be torn. The dead that appeared at that time, appeared only in dreams and fancies. The earthquake at the Resurrection was the rolling away of the stone from the sepulchre. The angels in the tomb were pieces of linen.

The author holds two positions respecting these miraculous or wonderful effects; first, that they are in accordance with the order of nature; secondly that they are dependent on the faith of the persons they are wrought upon. What is needed then for a miracle is simply this, that two persons be found in conjunction, of sufficient faith. If this were so, why did Jesus never fail in a miracle? Is it supposable that of all the persons he wrought his wonders upon, not one was deficient in faith? What marks the difference between these Jewish invalids and all the holy saints that have lived in the world since their time? Had the faith of the former in Jesus a more healing efficacy, than the faith of many suffering believers in the compassion of God?

Nowhere does the author's theory encounter so much difficulty as in his account of Christ's raising the dead. Lazarus, he says, literally heard the voice of Jesus, because of the faith and affection that had possessed him while he was alive. But, not to mention other difficulties, are we not expressly left to infer by the narrative that decomposition of the body had commenced? As to the other persons raised from the dead, why, two of them were young persons, and "Jesus spoke in a peculiar manner of the young." The widow's son, if not so young as these, was neither yet so old, nor so worldly-minded, nor so long dead but that the voice of Jesus could reach him and summon him back.

We have never been able to discover, why the two parts of the author's doctrine of miracles, both of which are more fully, and perhaps more ably developed in his former work than in this, may not be separated. If we rightly apprehend him—and we are not quite sure that with all his pains-taking, and his power in the use of language we do—we have no reason to differ from him in regard to the harmony and keeping of Christ's wonderful works with the whole order of nature. All are God's, and must therefore consist. What is natural, however, to God, may be supernatural to us, and may have all the effects of a supernatural disclosure or revelation. Miracles, (the very necessity of this word in language is an argument in itself,) are the breakings through of a higher order of things, and a higher set of laws, than we finite beings can comprehend, and are thus supernatural tokens of Divine power and spiritual realities. We suppose that we can agree with Mr. Furness, when he says that he sees in the action of the powers which Jesus exercised, even those that were most peculiar to him, the inimitable method of nature, and thank him for the striking ability with which he has illustrated and enforced this truth. So also we can assent to the positive part of the teaching of this book respecting the naturalness of Christ's whole life. His life *is* natural, and yet more than natural. It is in harmony with what we call nature, and yet is somewhat above the plane of it. Violating none of the laws of nature, it yet reveals a Divine Power lying beyond the sphere of its operations. Why should this human mind be so ambitious to know nature as God knows it? Why should it not, being finite, be made to receive by faith, truths whose origin is far beyond the confines of this mortal experience? Take the mystery of a bitter bereavement. There is something in it quite inexplicable by all we know of nature; yet we accept it,—not doubting but God has made a place for it in nature, through a religious trust. So with a child and its parent. The child feels some parts of its discipline to be natural, while the motive of certain other parts is felt to be a total mystery, yet without their being regarded as unnatural.

But, the other favorite idea of Mr. Furness, that faith on the part of the subject of a miracle, is necessary to the working of a miracle, we regard as altogether insupportable, whether by philosophy or by the facts. It of course instantly sets aside all the records of miracles wrought upon inanimate objects. And it drives our author to shifts of ingenuity which, compared with the ordinary dignity and weight of his matter, seem almost puerile. The *wonderfulness* of an act of Jesus he appreciates; and as he glowingly describes it, we are often brought into a feeling that inquires why he should so hesitate to say *miracle*, and why he should insist upon appending to it his pet condition. Sometimes, too, his theory leads him, as it seems to us, into slight inconsistencies. On one page he depreciates historical evidence as ceasing "to be essential." But his whole work is a splendid testimony to its value. Here he insists on the "unconscious simplicity of childhood," in Jesus, and there he admits that he was conscious of his gifts, as he says in the desert, "If I am possessed of the power of a Son of God, why should I not turn these stones into bread?" Denying to Jesus any other prophetic knowledge than such as comes of a clear spiritual nature—denying that he had any idea of establishing a visible church—denying that he foresaw the future fortunes of his truth in the world, he yet confesses, perhaps inadvertently, that Jesus predicted with particularity the number of days that he should lie in the sepulchre. Maintaining that Christ taught "what Nature teaches, and no more," what would he say of the origin of the New Testament doctrine of the divine forgiveness of sin? Has nature taught that doctrine any where else but in the Gospel?

Mr. Furness is a firm believer in the dignity of doubt. It is quite curious to observe the studied caution with which he speaks of Moses and the Hebrew dispensation,—of the prophecies, "the thrilling but indefinite language where the people found what they sought,"—and even of the authority of Christ himself, remarking that he does not question the fact, "that the nations which now make their boast in his name *owe much* to him." Mr. Furness seems actually to relish a little skepticism, and he enjoys it the more for feeling how his rationalizing faith triumphs over it without any compromise of his incredulity. On the other hand, he wins respect by his modesty. He does not dogmatize about angels, nor use rude speech touching devils. We like this:

"Evil thoughts did come to Jesus, and he repelled them. This was all that he designed to tell, all that it interested even him to know. As we do not yet know *how* evil comes, one philosophy will do as well as another."

And this we like:

"The pages of his history throw no direct light whatever upon the origin of those diseases ascribed in his day to evil spirits. We fancy, in the pride of science, that we have a wiser philosophy, but I do not know."

The reflection forces itself upon us, as we close this volume, what diverse theories of the gospel, systems of theology, and opinions respecting the offices of Christ himself, are capable of producing one and the same noble fruit of Christian holiness in the lives of men. Let this teach us charity. An entirely different work from this must have been written by one who believed the general efficacy of Christ's ministry to have centred in his death, and whose religious ideas were all associated with the "mystery of redemption." We believe for ourselves that there is a secret in Christ's mission to the world, which Mr. Furness, in this book at least, has not touched. But our criticisms fade into comparative dimness before our sense of the reality of his own faith, and of his reverence for the Son of God. We owe him more gratitude than we can here express. Nor do we believe it possible that any person likely to read this volume can fail to be purified, elevated, and aided in his Christian discipleship, by its single and devout spirit.

REPORT,

Presented to the Ministerial Conference in 1849.

[The following paper explains itself. We print it, with the author's consent, though necessarily with a large omission, not only to refresh the memory of the ministerial brethren, but because we know it must prove interesting to our readers generally. The recommendations it contains were not adopted without amendments.]

On Thursday morning, June 1, 1848, the following resolution was offered to the Conference, by W. H. Channing:

"That in fulfilment of the desires of the body of Ministers of this Commonwealth, who, 'agreeing in liberal and catholic views of Christianity,' formed in 1820, the Berry Street Conference, with the avowed end of 'diffusing practical religion and the spirit of Christianity'—

"A Committee be appointed to inquire whether some plan cannot be adopted by this Conference for promoting *larger unity in spirit, truth and deed among Christians.*"

This resolution was adopted, and Messrs. W. H. Channing, Gannett, Lamson, Stone, Clarke, Huntington, Osgood, were appointed a Committee. The Committee has held two meetings, neither of which was fully attended; and at the last, the Chairman was instructed to prepare a report upon his individual responsibility. This report he now respectfully presents to the Conference.

The history of the Ministerial Conference is well known. The occasion of its origin was the Unitarian Controversy. It was formed from among Congregational Ministers of Massachusetts, shut out by theological jealousies from sympathy and intercourse with a large body of their so-called Orthodox brethren. Agreeing in "liberal and catholic views,"—to quote the language of the first address delivered before them—they prepared to meet during the anniversary week of each year, "not simply for the advancement of their peculiar opinions, but for the general diffusion of practical religion and the spirit of Christianity." They wished to consult as to the best means of quickening in their own hearts, in their congregations, their neighborhoods, and the world at large, a holy and humane life.

Since its first meeting in 1820, the Conference has assembled annually to hear an address from one of their number, and to treat such subjects of interest as were brought before them, by the Executive Committee or by private members. These occasions have been, for the most part, attractive. Aged veterans, ripe laborers, young apostles in the service of pure and progressive Christianity, have come up, year by year, drawn together by grateful memories, and good hope of spiritual refreshment. The temper of the body has been, to a rare degree, generous and just, the tone of its discussions courteous and truthful; and it would be difficult to find in any part of Christendom, a larger assemblage of earnest, accomplished, influential persons, gathered on so broad a ground of free thought, cordiality and honorable independent fellowship.

The opportunity thus gained is certainly a rich one, and should be worthily used. Congregating from distant quarters, instructed by varied experience,—uncommitted to theological partisanship,—trammelled by no ecclesiastical fetters,—admitting that the past has not satisfactorily solved the problems of man's destiny,—aware that human societies are not yet reformed after the Ideal of Christian Brotherhood,—while assured that Providence inspires and guides the Church of God, that the Divine Life of Love will triumph at last over all modes of self-will, and that the advent of Heaven upon Earth draws nigher,—such a body of Ministers of Religion should make each season of conference an era, marked by bright records of growth in goodness, of truth discovered, of fraternity victorious over worldly strife.

A wish to increase the efficiency of this Conference led last year to the appointment of a Committee, instructed "to inquire whether some plan cannot be adopted for promoting a larger unity in spirit, truth, and deed among Christians." It was thought, that the unsectarian ground, taken and kept by this body in principle, though transiently, it may be, lost sight of in practice, might be more distinctly defined, and thus a plain sign given of our desire for reconciliation with all followers of our common Master, and a welcome held forth to the catholic in spirit of all denominations to commune together;—an attitude admirably corresponding to the wants and aspirations of the age. Again it was thought that experience showed how one hinderance to the harmonious conduct of our meetings might easily be set aside. Assembling, each with favorite ends in view, and impelled by different though nowise necessarily hostile tendencies, collisions have arisen unwittingly among men scrupulous to regard one another's rights, and well knowing the concord whereinto truthful minds, however divergent, are brought by the spirit of God, simply because the ends of meeting are not clearly marked out. From like causes, there has been no little waste of force and material in the addresses and discussions. Uncertain of the state of mind in his audience, the brother called to make the annual address has been tempted to weave into one homily, a *concio ad clerum*, a theological essay and a reformatory speech. The discussions too, starting at whatsoever point, have oscillated from relations of personal and pastoral experience to universal plans of philanthropy, intersecting in their course every conceivable degree of faith and doubt,—while the resolutions offered have so strangely mingled non-committalism and extravagance, that mutual respect seemed to enjoin silent passivity in preference to a half and half of lukewarm caution and pungent zeal. Such slight difficulties could be at once absorbed by an orderly distribution of the duties of the Conference. Finally it was thought, that, however pleasing it may be to meet in a leisurely, off-hand, companionable way, these occasions would become more immediately lively and more permanently invigorating in influence, if they were used as opportunities for exchanging the ripest thoughts and hopes which the years impart; if this society, in a word, should devote itself less to kindly entertainment and more to combined work,—wherein truest recreation is always found.

They, who hold "liberal and catholic views of Christianity" will not be likely to meet with a firmer or more comprehensive ground of union, than that laid down so briefly and largely, in the first age, by the apostle Paul. "There is one Body and one Spirit, even as we are called in one Hope of our calling; one Lord, one Faith, one Baptism; one God and Father of all, who is above all and through all and in all." Let us definitely take this ground, "endeavoring to keep the unity of the spirit in the bond of peace." What a privilege is it to be once more authorised to take it, as we are to-day, by the spirit, which everywhere speaks to the Churches, announcing a reunion of long scattered believers in a Church truly catholic,—where, communing in one Central Life of Love, the children of God may co-operate universally in deeds of love, and thus by experience learn the reality of that Divine Order of love, whereby spirits on earth are bound to spirits in heaven, and all are united to the Infinite Father. Certainly, eighteen centuries of controversy should have sufficed to teach us, that through goodwill and good works must we, as theologians, be fitted to explore in thought the wonders of our spiritual destiny,—that only by being "rooted and grounded in love" can we be enabled "with all saints, to comprehend, what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge," till we are "filled with all the fullness of God."

. . . . . .

For the end of enabling the Conference to act definitely upon the few simple suggestions thus presented, the following resolutions are drawn up:

1. The Position assumed by this Conference of Ministers, is the *Catholic Unity of Christians*; and Ministers of all Christian denominations are cordially welcomed to aid us in attaining the grand common ends of Holiness—Truth—Humanity.

2. A Meeting for Spiritual Communion shall be held by members of the Conference, on Wednesday morning of Anniversary week, from half-past 7 o'clock till 9.

3. A Meeting for Free Conference shall be held on the Wednesday of Anniversary week, from 9 o'clock in the morning onwards, when an address shall be delivered on some topic of Theology, to be followed by presentation of papers and discussions

4. A Meeting for Fraternal Co-operation shall be held on Wednesday afternoon, from 3 o'clock, onwards, when reports in relation to philanthropic movements and pastoral duty shall be offered and discussed.

5. The appointment of lecturers, the reception and use of papers and reports, and the general direction of the meetings, shall be duties of the Executive Committee of the Conference, as at present constituted.

All which is respectfully submitted.

☞ We would remind our readers that the Annual Discourse before the Book and Pamphlet Society, will be delivered by Rev. George E. Ellis, on Tuesday evening at 7 1-2 o'clock, in Mr. Waterston's Church, Bedford Street.

News from the Churches.

QUINCY, ILL. The Unitarian Society at Quincy has purchased a more eligible lot of land for their Church, and are about to remove and enlarge it.

MANSFIELD. Mr. Daniel Waldo Stevens was ordained at Mansfield on Wednesday, the 22d. The Sermon was preached by Rev. Dr. Putnam.

BUFFALO. The ministry at large in this city commences with nearly a hundred Sunday School pupils, and about as many adult worshippers. Few cities could present a larger field.

THE WEST. Rev. Ephraim Nute is about to spend some months in missionary service at the West; our widely-scattered friends will be cheered by his visit, and thankful for his services.

ORDINATION AT MANSFIELD.

In the part of Norton now called Mansfield, we are informed, religious services were first held in the year 1732. The building of the present church was completed in 1768. It stands very near to the spot occupied by the first house for public worship. Until April, 1770, this place was called the "North Precinct of Norton;" at that time it was incorporated into a separate town, and called Mansfield. From that period to the present, this parish has experienced changes similar to those which have befallen other religious societies. Six other societies have been formed and grown up around it. In 1838 more than thirty of its church members seceded to unite in the formation of the present Orthodox society. We are glad to learn that at present the parish is out of debt, and, though not large, is animated by a good spirit, and has encouraging prospects.

On Wednesday of this week, Mr. Daniel W. Stevens, from the Divinity School in Cambridge, was ordained as Pastor of this First Congregational Parish in Mansfield. The occasion, we believe, was full of gratifying interest to all who attended. The Introductory Prayer was offered by Rev. Dr. Putnam, of Roxbury. Selections from Scripture were read by Rev. Mr. Bridge, of East Lexington. The sermon,—one of great power, and listened to with the deepest attention—on the Relation of the Sabbath, the Sanctuary, and the Bible to each other, was preached by Rev. Dr. Putnam, from Luke iv. 16. The Ordaining Prayer was offered by Rev. Dr Francis, of the Divinity School, Cambridge, who was also Moderator of the Council. The Charge was given by Rev. Mr. Robinson, of Medfield. The Right Hand of Fellowship by Rev. Mr. Bridge, of East Lexington. The Address to the society was delivered by Rev. Mr. Kinsley, of Mendon. The Concluding Prayer was offered by Rev. Mr. Merrick, of Walpole. Excellent hymns were written for the occasion by Rev. Dr. Flint, of Salem, Rev. Mr. Pierpont, of Medford, and Rev. Mr. Swan, of Kenebunk. We trust that the strong interest taken in the services and in the day may be regarded as a token of much good to this band of Christian worshippers. May God build up their Zion in peace and holiness.

[For the Christian Register.]

OUR FIRESIDE EVENING HYMN.

Hither, bright angels, wing your flight,
And stay your gentle presence here,—
Watch round, and shield us through the night,
That every shade may disappear.

How sweet, when Nature claims repose,
And darkness floats in silence nigh,
To welcome in at daylight's close,
Those radiant troops that gem the sky!

To feel that unseen hands we clasp,
While feet unheard are gathering round,—
To know that we, in faith, may grasp
Celestial guards from heavenly ground!

O ever thus, with silent prayer
For those we love, may night begin,—
Reposing safe, released from care,
Till morning lends the sunlight in.

J. T. F.

MR. BARNARD'S REPORT.

This is Mr. Barnard's eighteenth annual Report, and the thirteenth of the Warren St. Chapel. Mr. Barnard presents a noble example of long-continued, self-denying devotion to a great work. We cannot imagine a better method of averting and remedying the moral evils most dangerous to a large city. It goes to the root of the matter. It takes the child by the hand and endeavors to lead him into the ways of intelligence, industry and virtue.

The Sewing Schools embrace 220 children and 34 teachers. The Evening Schools have been opened four times a week during the six winter months, and have been attended by over 300 in all—the average attendance being upwards of 200. An infant daily School, to provide an asylum for children under four years of age, whose parents would be obliged to leave them alone during the day, has had an average attendance of 40. The Sabbath School numbers 536 children and 37 teachers. The Children's service continues on Sunday with constantly increasing evidence of its utility. The Report contains a statement of the affairs of the Chapel and many admirable suggestions respecting the general subject, to which the long experience of Mr. Barnard gives great weight.

Copies of the Report are deposited at Crosby and Nichols's for any of our friends from the country who may desire to see it.

NEW BOOKS.

DR. BURNAP'S NEW WORK. We received Dr. Burnap's volume on the Rectitude of Human Nature, but too late for any thing more than this brief notice. From the portions that we have read, we judge it to be a work of marked ability and value. It treats of fundamental questions in theology, and few men are better qualified to discuss them. It is a book not to be overlooked on Anniversary week. We shall recur to it again.

COMMUNION THOUGHTS, BY REV. S. G. BULFINCH. This is a book which in matter, manner and spirit we can heartily commend. It cannot be read without leaving behind it religious and devout thoughts and Christian influences. It is an excellent work to be read in one's solitary and meditative hours; and any one who wishes to make a present of a religious book to a friend, need not hesitate long what to purchase, if he finds this on the bookseller's counter. It is just published and for sale by Crosby and Nichols.

THE UNITARIAN FESTIVAL.

We understand that the arrangements for this pleasant Festival are progressing under the best auspices, and we have every reason to anticipate as pleasant an occasion as that of any previous year. One of our distinguished citizens has been invited to preside; and the Committee are most assiduous in their labors in providing for the comfort and pleasure of those who intend to be present.

The Committee ask of our friends two favors; first that they will supply themselves early with tickets, so that they may seasonably know the number for whom to provide, and secondly, that our friends, particularly the ladies, will interest themselves in the donation of flowers to embellish the Tables and adorn the Hall. Next to the presence of the ladies themselves, nothing adds more to the grace of these festivals than the bountiful display of flowers, and we feel confident that every one who has been present in former years, and enjoyed their delightful influence, will not fail to add this beautiful tribute to the happiness of the occasion, if they have it in their power. Let the Green House, the Garden, and the open field send their messengers in this sweet season of the year to this annual love feast of the Brethren.

Flowers may be sent to Assembly Hall, opposite United States Hotel, on Monday afternoon, or previous to 12 o'clock on Tuesday, the morning of the Collation, or to B. H. Greene's 124 Washington street. The Committee will be present to receive them.

TWENTY-FIFTH ANNIVERSARY. The American Unitarian Association closes this year the first quarter-century of its existence. We understand that the Executive Committee have very properly decided to use this fact as the point on which the addresses at the public meeting will turn. Twenty-five years, passed in review, would at any time furnish large material for discourse: the last twenty-five years,—what a history do they include, what remembeances do they call up!

☞ The Editors of the Christian Register concur entirely in their opposition to any and every measure which, in their opinion, can directly or indirectly lead to the extension of slavery into territory now free, but they differ somewhat, as their articles may show, in their views respecting the final influence of some of the measures now before the country, and of speeches made in their defence.

This Anniversary of the Unitarian Association completes a quarter of a century: this fact will add interest to the occasion, will call for a review of the past, and suggest such topics as cannot fail to prove profitable in the hands of the able gentlemen who are engaged to speak on Tuesday evening. H.

An exceedingly interesting address may be expected at the Anniversary of the Peace Society by Rev. Mr. Stone of Park St. Church: all who heard his eloquent remarks at the Congress-Convention a month or two ago, will be thankful to hear him more fully on Monday eve. H.

MEADVILLE. Rev A. P. Peabody, of Portsmouth, N. H., is to deliver the Anniversary Discourse before the graduating class of the Mead

Notices of New Publications.

THE ELEMENTS OF ASTRONOMY; or, the World as it Is and as it Appears: by the Author of "Theory of Teaching," &c. Boston: Crocker & Brewster. 1849.

We took up this book in the evening for the purpose of examining into its merits as a School-book; but we soon forgot our object, and lured on from page to page by its growing interest, read a large portion of the volume before laying it down. One could not expect anything absolutely new in such a treatise, but old facts are presented so constantly under new aspects, the style is so clear, flowing, and to the point, the illustrations even when old made so fresh and vivid, sometimes by a single felicitous phrase or turn of thought, that it has all the charm of an original work on a new subject. Besides this, the interest of the reader is stimulated by vistas of thought which open out on every side, from the main path. The mind of the Author is of that full and suggestive kind which keeps the attention of the reader constantly awake. You are perpetually lighting on passages which make you say: This never occurred to me before. We account for the excellence of the book, in part, from the fact stated in the preface, that the substance of it was prepared for use in School, without reference to publication. It was written for the direct and immediate purpose of instruction, and it has the practical, straightforward, business-like character, which we should naturally expect, when prepared under such circumstances by one of the most accomplished and gifted women and successful teachers of the country. She has in several cases made extracts from Mrs. Somerville. Whatever the mathematical and scientific attainments of the latter, Mrs. Lowell altogether surpasses her in clearness and simplicity, and in that great but indescribable charm of style which draws one on from paragraph to paragraph with an interest which never wearies. We are confident that the book only requires to have its merits known, to secure its general adoption in schools where Astronomy is taught.

We would suggest one thing which occurred to us—it might or might not be an improvement—for consideration when a new edition is published. It is the insertion of some of those pictorial representations of celestial phenomena, such as have made Nichol's works on similar subjects so intelligible and attractive. The young love to learn through the eye. However good the verbal description, the illustration is of great service in helping one to understand the description.

THE GOSPEL ITS OWN ADVOCATE: by George Griffin, L.L. D. New York: D. Appleton & Co.

The style of this work is rhetorical and not unfrequently pointed and forcible. There are many striking passages, but on the whole, the work is loosely and carelessly written. It lacks both the thoroughness and the logical accuracy which should characterize a treatise on Christian Evidences. A hastily prepared and imperfect work on this subject is of doubtful utility. It makes the reader distrust the force of the real evidence. It is far better to direct him at once to the volumes of Paley, or Butler, or Norton, than to put into his hands one of a loose and inconclusive character, although it be of more recent date. Our objection to such a work does not arise at all from the Orthodoxy wrought into its texture, but to the fact that it does not seem to us, notwithstanding its merits in some respects, so clear, thorough and conclusive a statement of the evidence for Christianity, as may be found elsewhere. It is for sale at Crosby & Nichols's.

PICTORIAL FIELD BOOK OF THE REVOLUTION: by Benson J. Lossing. With six hundred Engravings on Wood. New York: Harper & Brothers. 1850.

This is the first number of a splendid serial work on the American Revolution. It embraces the characteristics of a book of travel and a history. The engravings are very numerous and well done. The author has visited the most important historical localities of the Revolution, and sketched and described the relics of the past, head quarters of officers, plans of fortifications, plans of all the battles, portraits of persons, and whatever else would be of special interest to the reader. The first number is devoted to Saratoga and the capture of Burgoyne. It contains a large number of excellent pictorial illustrations of the principal scenes. The work will be completed in about twenty numbers, to be issued twice a month by Harper & Brothers, New York.

THE CONQUEST OF CANADA: by the Author of Hochelaga. New York: Harper & Brothers. 1850.

These volumes bring the history of Canada down to the period when the French supremacy was supplanted by the English power. It is a valuable work, on a portion of history comparatively but little known,—one of the works which are making the history of America familiar to all who read the English language. It has been evidently prepared with much care, and if the author's political prejudices sometimes appear, it is not more than must always be the case in a historical work by one who has sincere and settled convictions, while they do not materially affect its value. Mr. Warburton's style is graceful, flowing, rich and perspicuous. The narrative is one which will hold and repay the attention of the reader. It is published in a good style by the HARPERS.

THE HISTORY OF CYRUS: by Jacob Abbott. New York: Harper & Brothers. 1850.

This work, like those which have preceded it, possesses the great charm of a clear, flowing, picturesque narrative. That the series secures the interest of children, we know from personal observation. In all respects the works of which it is composed are infinitely preferable to the story books which seem to swarm upon us like one of the plagues of Egypt. In our judgment, it is one of the best series of books which, for years past, has been prepared for the young.

A TREATISE ON ENGLISH PUNCTUATION: by John Wilson. Second Edition. Boston, 1850.

We advise any one who wishes to understand thoroughly the whole art and mystery of Punctuation and Proof-reading, to get this volume. It is a book to be kept on the table, or to be studied by letter-writers, authors and printers, by every one, in short, who wishes to make what he writes clear and intelligible. The art of punctuation is not always valued as it ought to be. These "stops and points" are to a sentence, what hinges are to a door, as unobserved and as indispensable.

SIXTEENTH ANNUAL REPORT of the Benevolent Fraternity of Churches.

We have no room this week to do more than refer our readers to this report, and to say that it is a valuable one. It includes separate reports from Rev. Messrs. Cruft and Winkley, Rev. Dr. Bigelow, and an excellent one from Mrs. Bigelow, whose devoted labors have added greatly to the utility of this most important Institution.

SERMON: by Leonard Bacon, on completing the Twenty-fifth year of his Ministry. New Haven.

Dr. Bacon's ministry in the First Church in New Haven has been a long and apparently a happy, as it certainly has been an honorable and useful one. This affectionate sermon must have had peculiar interest for those to whom it was addressed, and coming from one occupying so prominent a position in the Orthodox body, his views of ministerial life must have a general interest. We intend, when the Anniversaries are past, to give some extracts from it.

Phillips, Sampson & Company have published No. 16, (Macbeth) of their fine edition of Shakspeare.

Harper & Brothers have published from the last London edition, a cheap and convenient edition of Macaulay's History of England.

[For the Register.]

GOSSIP.

However trite this subject may be, it is becoming that all should occasionally consider it; that all should at times look well into their hearts, and see if there be not lurking there a latent love of *Gossip*; a little, unnoticed and unguarded habit of detraction; as detraction appears sometimes almost synonymous with gossip.

Of this idle spirit of gossip the world is full. It busies itself alike in city, and in country; it runs through all communities; and even winds itself between the hearts of friends, and steals away all trust and true affection by its lacerating sting! It is restless and untiring, ever on the wing; it is laden apparently with a world of care; burdened with vast responsibilities, fraught with deep mysteries, and animated with ardent zeal! It is to be sure a common place remark, to speak of the mischievous tendency of gossip: but nevertheless it needs to be brought to mind, still more frequently, and particularly, until it actually takes hold, and makes the impression it ought. For gossip is really a noxious evil; a mean, and miserable sin, ruinous to individual character, and destructive to general happiness, and comfort! It is a mistake to suppose that there is even the slightest element of sympathy, of neighborly interest, of benevolence, or good will, in *gossip*. If it even appears in this light, it is acting a lie to itself, and falsifying its own nature; for it does no good errand, and can achieve no good result. It begins and ends in evil, and is in a word essentially *selfish*, and *unchristian!*

A gossipping and detracting spirit has unfortunately become natural to people. It is so easy to err in this way without knowing it. There is a love of the marvellous, and a morbid desire of excitement which ensures a reception of gossip; and to dissipate, and spread it, inducements are never wanting. There is a great anxiety springing from love of self, to attract attention, to interest, and amuse. Some may be urged on by a passionate love of narration; others by a keen enjoyment of the ludicrous, and almost all are pleased to act, as bearers of despatches, and revealers of important tidings. Besides this, to tell a good story, or to render any judgment, or opinion, some powers of the mind require to be unfolded, and displayed, and thus a chance offers itself, wherein one may exhibit either his penetration, criticism, and insight into human nature; or, on the other hand, may discover his moral views, pet doctrines, and personal feelings. So that *vanity* has a large province in gossip, and causes much exaggeration even to direct untruth. And is not this liability to falsehood (a liability amounting almost to certainty) sufficient of itself to warn, and deter, from this alarming habit? Is it not a solemn thing to lift the veil from society, its veil of pleasantries, and sports, and see how little *sport* there is beneath it? to see how the poisonous breath of gossip, slander and detraction, corrupts communities, how it breaks up all their unity, and pierces them with disquiet and unrest? This is indeed a true and solemn thing, and very fearful to think of. For it reflects upon us all, excepting some few of those well balanced, Christian minds, to whom such gossip is unaccessible. A true follower of Christ can never be a gossip, or detractor. Those who have the Spirit of the Lord, are free from anything like this; for such are filled with *charity!* and surely it behoves us not to shut our hearts to charity by idle gossip; and still more, not to continue for a moment longer, *anything* which stands between the Lord and us, and threatens to draw us away from the "light of life" which He so freely offers.

[For the Register.]

DRAMATIC ENTERTAINMENT.

MR. EDITOR.—Permit a reader of your paper to express his gratification at the appearance in the columns of the Register, of an article on dramatic entertainments, written in a fair and generous spirit, yet courageously pointing out and drawing attention to an evil which ought long ago to have called forth the comments of a Christian press. The inconsistency of persons of pure minds and refined tastes listening "unconcernedly" to libidinous sentiment must have occurred to more individuals than one—and must have exited as much wonder as pain. Yet, Mr. Editor, is it not pretty clear that this same deplorable inconsistency is one of the most prominent sins, and pervades the entire range of literature? A book whose pages reveal all that is bad in sentiment, if it is a great work of Art, is recommended to the reading of individuals not only of matured minds, but of tender age—of an age when opinions are yet unsettled and when the mind is ready to adopt as its own guide, a perverted morality, such as may be found in many of our most popular novels, and particularly in books of French light literature. The question now is whether a production is entitled to public favor solely on the ground of its being a great work of Art. Yet if we judge by what is made and written, we must answer the question in the alternative. Persons of the purest character gaze with admiration on a beautiful statue, but would shrink with horror from a proposal to sit or stand as an artist's model; yet they must be aware that the modesty of woman has been hired, in order that the beautiful production should be perfected in all its physical attributes. I ask why does not the inconsistency of their conduct glare upon them? It seems to me that the consideration just written would take away from a pure minded person all the pleasure of looking at a work of art when it has been made at such a price.

I do not feel able to express as I could wish what I would like to say on this subject. It has occupied my thoughts long and painfully, because I have witnessed more or less frequently, the action of persons in regard to it, whose opinion and influence on the young are powerful for good or evil. My short communication shall end with an expression of my conviction that if dramatic entertainments were purged of the intrigue and passion, which, as it would seem, are the elements of the vitality, it would not be possible to support a theatre in our midst. Z.

[For the Register.]

Dr. Kraitsir's announcement of lectures to refute the views of the Hungarian struggle, published in the January and April No's. of the North American Review, drew a few persons to the Vestry of the Church in Freeman Place on Monday evening; and the able manner in which he commenced, and the programme he gave, of what he was going to do, made us deeply regret that the audience was so small that he feels unable to continue them. It is desirable to many persons who really feel an interest in the cause, and in the Hungarian martyrs of liberty, that in some form should be communicated the valuable amount of information he possesses by being himself an Hungarian, a profound historical scholar, and such a sympathiser in the general cause, as the circumstances of his exile to this country have proved him. We cannot wonder that he feels that it is *of no use* to speak to us, since, after having been pertinaciously called for in the newspapers, for four months, to speak on the subject, so few went to hear. But the establishment of truths of fact is a duty, and cannot but have its issues of good.

Dr. Kraitsir said that J. Toulmin Smith's "Parallels between the Constitution and Constitutional History of Hungary and England" and the able article on Hungary and Austria which appeared in the Christian Examiner of May, both of which have been published since the articles in the North American came out, had simplified his task—if not superseded its necessity. The first lecture was devoted to exposing the worthlessness of the authorities on which the North American had relied, and especially to showing that Degerando,—whose work was professedly reviewed, and whose authority was implied, took an exactly opposite view. But Degerando, and Paget, (whose work on Transylvania was referred to,) have a great deal of warning in their pages against the very authorities on which the North American professedly relies.

There seems no subject on which our public ought to make it more of a matter of conscience to inform itself, than on the claims to its sympathy of the exiles of liberty from all European countries. It is certainly, as Dr. Kraitsir said, an insult, to set our hospitality to them on the same ground of *charity*, as that of our reception of the emigrant French noblesse of 1789.

GENERAL INTELLIGENCE.

THE COCHITUATE WATER WORKS. On Saturday last, the Joint Standing Committe on Water of the City Council, together with the Water Board, made their annual examination of the aqueducts and other works, which supply the city with Water. The Atlas says that the committee found that the amount of waste water now allowed to escape at the natural outlet of the lake, each twenty-four hours, was 22,500,000 gallons. The lake is now about three inches higher than its highest level, notwithstanding the great quantity allowed to escape daily into the Concord river. It is estimated that the lake now contains 1,568,000,000 of gallons, or a sufficient supply for the use of the city for 392 days, exclusive of the natural addition to the water of the lake. The quantity of water in the Brookline reservoir, was ascertained to be 100,000,000 of gallons, or a sufficient supply for the city for 25 days at the present rate of consumption. Accurate surveys are now being made under the direction of the Water Board, of the entire property of the city along the line of the aqueduct, and of the shores of the lake and ponds. The aqueduct and structures of the Water Works were found to be in good order.

AMERICAN TEMPERANCE UNION. We take from the New York Express the following account of the Report of the American Temperance Union, whose Anniversary has lately been held at the Tabernacle in New York. Says the Express:

"It presented the cause as in a sound and healthy condition, though it had suffered much during the year in the cholera panic. A great increase of intemperance had been manifested among young men. More aid than usual had been received from the ministry and churches. Many successful efforts have been made in the year to throw off the oppressions and burdens of a legalized traffic. Vermont has returned 20,000 votes against all license, and only 12,000 in favor. Massachusetts grants no license, and has made more stringent her law against the traffic. Rhode Island gives license but in four towns. Maine holds to her prohibitory statute.

A committee of the New York Legislature have recommended such a statute. Its Report is one of great power, and should be placed in every family. In New Jersey and Maryland, the Sunday liquor traffic is hedged up. The Wisconsin law stands approved by the people and the Legislature, and proves the best protector which has yet been devised—holding the vender responsible for damage. It is a model law for every State. Father Mathew's visit has been well received. Temperance organizations have been numerous and efficient. The order of the Sons of Temperance numbers about 300,000. Temperance lecturers are diminished, but the labors of Messrs. Gough, Jewett, Kellogg, White, Hale and others, have been unremitted and successful. Temperance among seamen is favorable, though the spirit ration is continued in the Navy. More united action and more pecuniary contributions are needed. The foreign population rushing to our shores need great attention from the friends of temperance.

A SURVIVOR OF COOK'S VOYAGE. There is at present residing at Southampton, England, an old man named Ward, the last survivor of Captain Cook's companions in his voyage round the world. He is ninety years of age, and is in possession of all his faculties. He was present at Captain Cook's death and himself received a spear wound from one of the islanders. Capt. Cook was killed on the island of Hawaii, one of the Sandwich Islands, on the 14th day of February, 1779. The change which the labors of missionaries and civilization has effected in these islands, since their discovery in 1778 by Cook, is marked. They were then inhabited by a race of cannibals now their descendants have been taught to abhor the murderous and man-eating propensities of their fathers, and have been led from Paganism to Christianity. A more peaceable and inoffensive race than the present natives of the Sandwich Islands does not exist. [Journal

AN ENGLISH IDEA OF COLONIZATION. An attempt is on foot in London to establish a new colony in New Zealand. The name of the settlement is to be Canterbury. At a meeting held in furtherance of this project, the whole system of society in the United States was loudly condemned, and all its faults were attributed to the want of early clerical establishments. To provide against such a deplorable state of things in New Zealand, a church organization is to be made in the beginning, and a Bishop sent out with a salary of £1000. An additional sum of £1 per acre to be paid for the land in order to raise the funds for the support of the church. This will make the entire cost of the land £3 per acre. While land can be bought here for $1 25 per acre, we think that the colonization of new Zealand will not go on very rapidly.

[Providence Journal.

PASSPORTS. Some calculation may be made of the great increase of the business of the different departments of the Government, from a single fact with which we have become acquainted. Formerly the usual number of passports issued from the State Department amounted to about fifteen hundred per annum; during the past years, there have been issued from that Department about four thousand five hundred, being an increase beyond the usual number in former years of about two hundred per cent. [Republic.

MERCANTILE LIBRARY ASSOCIATION. At the anual meeting of the Association last night, a resolution was carried by a majority of 19 to expunge from the books, the order directing the expulsion of the *Christian Inquirer*. Another motion sustaining the resolution of the last special meeting in favour of continuing the exclusion of that paper was rejected. [Montreal Journal.

CHOLERA ON THE MISSISSIPPI. This disease is again making its appearance on steamboats, but thus far very few cases have occurred. The Duchess, which passed here on Saturday, had two deaths. The Lafayette also had one death. The Belle Key had several deaths. The Empire had one death in the cabin.

[Louisville Journal, April 29th.

James Thom, the sculptor, died in his lodgings in New York, on Wednesday. He will long be remembered for his Tam O'Shanter and Old Mortality.

POWER'S EVE. Power's Statue of "Eve," executed for Mr. Preston, of South Carolina, was lost lately by shipwreck, off the Spanish coast. It was considered his masterpiece.

WASHINGTON'S HEADQUARTERS. A law has created the old house at Newburgh, known as Washington's Headquarters, a homestead for the people, and appropriations been made to lay out the ground, &c. It is under charge of the Trustees at Newburgh, who appoint a steward to take care of the premises, and show the building to all visitors in a courteous manner, said keeper or "steward" to be paid at the rate of not more than $100 a year for his services. Levi D. Woolsey, formerly a steamboat Captain out of the Rondout creek, has been installed as steward. [N. Y. Tribune.

NATIONAL BOARD OF AGRICULTURE. The Agricultural Committee of the U.S. Senate have reported a bill to establish such a Board. It provides for—A Commissioner, with a salary of $3,000 a year; a Chemist, with $2,000 a year; a Secretary, with $1,600; a Recording Clerk, with $1,000; and a Messenger, with $700. The whole amount appropriated in the bill for the present year is sixteen thousand dollars. The sum left, after deducting the above claims, is to be appropriated to the importation of foreign seeds, roots, &c.

MUNIFICENT BEQUEST. The late Mr. Allen Glen, of Glasgow, has bequeathed the greater part of his fortune, amounting to £20,000, for the endowment of two schools at Glasgow—one for fifty boys, who are to receive clothes, books, &c. the other for an industrial school for girls; and both to be "free from sectarian trammels."

MARRIAGES.

In this city, 15th inst, by Rev Ephraim Peabody, John Wells Esq., of Chicopee to Miss Sophia, daughter of the late Edmund Dwight, Esq.

In Concord Mass., 16th inst, at the residence of her father, by Rev Mr Frost, Mr Joseph Derby, Jr., to Miss Louisa Jarvis, both of Concord.

At Santa Barbara, Lower California, on the 11th Feb. last, Mr Henry S. Carnes, formerly of New York city, to Signorita Maria Domitila Henriqueta Rodriguez y Ruiz, of the former place.

In Providence, R. I., May 13, Dr Albion S. Dudley of Boston, to Miss Ellen D., youngest daughter of Amasa Manley, Esq., of Augusta, Me.

DEATHS.

In this city, May 16, Mr Henry Cooke, 60.

In Roxbury, 19th inst, Winslow Lewis, Esq., 80.

In Charlestown, 18th inst., Mary Ellen, daughter of John K., and Harriet Jarvis Fuller, 4 yrs 7 mos.

At Newton Centre, May 20, very suddenly, Wm. Brackett, Esq., 67.

Died in Lancaster, on the 18th inst., at the residence of her father, Margaret E. R., wife of Percival W. Bartlett of this city, and youngest daughter of Benj. Holt, Esq. of L., and grand-daughter of the late Rev. Dr. Baldwin, 27 years.

Oh Death! Could not a mark *less* high suffice
Than this so loved and treasured one?
Our hearts are bruised;—ay crushed,
And inly bleed.

At Kendall's Mills, Me., 9th inst, Jane S., wife of Eben. Cheny, Jr., formerly of Royalston, Mass., 30.

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

☞ *American Unitarian Association.* The Treasurer acknowledges the receipt of the following sums, viz:—

From the Unitarian Society in Concord, N. H., to constitute Rev. Augustus Woodbury a Life Member,	$30 00
From Miss F. G. Everett,	25 00
" Rev. Mr. Hale's Society in Worcester,	4 00
" " White's " in West Dedham,	15 00
" Auxiliary Association in Groton,	14 00
" Rev. Mr. Bulfinch's Society in Nashville, N. H.,	14 00
" " Bulfinch for two years' subscription,	2 00
" a friend, by Rev. S. Osgood of New York,	5 00
" Auxiliary Association in Wayland,	8 00
" " in Barre,	6 00
" R. Putnam, Esq., of Danvers,	5 00
" Rev. Mr. Allen's Society in Sterling,	30 00
" Christian Benevolent Society in do,	30 00
" Auxiliary Association " in do,	15 00
" a friend for Western Missions,	5 00
" Auxiliary Association in Taunton,	60 00
" a lady for Missions,	10 00
" Rev. Mr. Hill's Society in Waltham,	63 00
" a member of the South Congregational Society in Boston,	50 00
" Auxiliary Association in Fitchburg,	150 00
" " " in Hubbardston,	12 00
" Caleb Gill, Esq., annual subscription,	1 00
From the Ladies' Sewing Circle in Rev. Mr. Robbins' Society in Boston,	30 00
From Unitarian Society in Leominster,	28 00
" Auxiliary Association in Fairhaven,	10 00
" Rev. Mr. Hall's Society in Dorchester,	450 00
" Auxiliary Association in do do	45 00
" " " in Trenton, N. Y.,	10 00
" Mrs. Saltonstall of Toledo, Ohio,	1 00
" Auxiliary Association in East Bridgewater,	6 00
" " in East Boston,	25 00
" Ladies' Sewing Society in the First Parish in Sudbury,	10 00
" Auxiliary Association in Belfast,	24 00
" " in do, to constitute Rev.	
" Cazneau Palfrey, a Life Member,	30 00

may25

☞ MISS. EXAM. *Missionary Society.* The Trustees will meet at the Office of the American Unitarian Association on Thursday next, at 10 o'clock, A. M.

CHANDLER ROBBINS, Sec'y.

☞ The Annual meeting of the Bible Society of Massachusetts will be held in the Central Church, Winter street, on Monday, the 27th, at 4 o'clock, P. M., when the Annual Report will be read, and Addresses made. The meeting for business will be held in the Upper Vestry of the Church, at 3 o'clock.

may25 GEO. RICHARDS, Sec'y.

☞ THE CONVENTION OF THE CONGREGATIONAL MINISTERS OF MASSACHUSETTS will meet at the Supreme Court Room, on Wednesday, the 29th of May, at 5 o'clock, P. M.

The Annual Sermon will be preached in Bratt's Street Meetinghouse, on Thursday, the 30th inst., at 11 o'clock, A. M., by Rev. E. A. Park, D. D., of Andover.

*** A collection will be taken up at the close of the services in aid of the Widows and Orphans of deceased Congregational Ministers.

may4 A. C. THOMPSON, Scribe

☞ SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN. The Secretary would respectfully urge those congregations, who have not contributed their share to the *permanent fund*, to do so at their earliest convenience. If they would send their collections by their Pastors, who come to keep "anniversary Week" with us, it would signally aid our good cause. may18

☞ Ministers from the country are informed that Tea and Refreshments will be provided for them, as usual, during Anniversary Week at the old Berry street Vestry, on the evenings of Tuesday, Wednesday and Thursday, at 6 o'clock. may18

☞ SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN. The Legislature of Massachusetts having, in March last, passed an Act entitled, "An Act to incorporate the Society for the Relief of Aged and Destitute Clergymen,"—the members of said Society are hereby notified, to meet on Tuesday morning, May 28th, at half past 8 o'clock, in the Chapel in Bedford street, Boston; for the purpose of deciding upon the acceptance of the act of incorporation and for doing any business which may be connected therewith. RICHARD NICHOLS, President.

CHARLES BROOKS, Secretary. may18

☞ *American Unitarian Association.* The *Twenty-Fifth* Anniversary of the American Unitarian Association will be celebrated on Tuesday, May 28. The meeting for the transaction of the Annual business will be held at the Bedford street Chapel, at 9 o'clock, A. M. The public meeting will be held in the Federal street Meetinghouse on Tuesday evening, and will commence precisely at 7 o'clock.

may25 F. W. HOLLAND, Secretary.

☞ *Ministerial Conference.* According to votes passed at the last Annual Meeting of this Body, the meeting for the present year will be opened at the Chapel of the Church of the Saviour on Bedford street, May 29, Wednesday, at half past seven o'clock, A. M., precisely, for worship.

A Theological Address will be delivered on that morning by Rev. Geo. W. Burnap, D. D.

A meeting for Fraternal Co-operation will be held in the Chapel, by the same Body, on the same day, at 3 o'clock, P. M., when Rev. W. H. Channing is expected to offer an Address.

may25 F. D. HUNTINGTON, Scribe.

☞ The Annual Address before the American Peace Society will be delivered by Rev. A. L. Stone, in Park street Church, on Monday evening, at 7½ o'clock. Business meeting afterwards. may25

☞ J. B. GOUGH, Sunday evening, at 7 o'clock, will lecture on the great cause of *Total Abstinence*, at the Tremont Temple. He leaves for Western New York the same week and will not speak here again for a long time.

M. GRANT Pres. of Boston T. A. Soc'y.
F. B. WOODWARD, Sec'y. may25

☞ The Annual Meeting of *The Society for Promoting Christian Knowledge, Piety, and Charity*, will be held on *Monday* next, May 27, at ten o'clock in the forenoon, at the house of the Secretary, No. 48, Summer street

may25 ALEXANDER YOUNG, Secretary.

☞ *Boston Association of Congregational Ministers.*—The next meeting of this Association will be held at the house of Rev. E. S. Gannett in Bumstead Place, on Monday next, May 27.

may25 SAMUEL B. CRUFT, Scribe.

☞ *Book and Pamphlet Society.* The Annual Discourse before the Unitarian Book and Pamphlet Society will be delivered by Rev. George E. Ellis, of Charlestown, at the Church of the Saviour in Bedford street, next Sunday evening, (26th inst.) at 7½ o'clock. After which, a collection will be taken in aid of the objects of the Society.

may25 S. G. SIMPKINS, Sec'y.

☞ *Crime and its Treatment.* I have engaged the Melodeon for next FRIDAY, the 31st inst., to accommodate friends who desire to speak and hear on the important subject of Crime, its Causes and its Treatment.

*** The doors will be open at 9, A. M.

may25 JOHN M. SPEAR.

☞ *Massachusetts Colonization Society.* The Annual Meeting for business will be held at the Society's Office, 26 Joy's Building, at 12, M., on Wednesday.

Public Meeting, at the Tremont Temple, on Wednesday, at 3, P. M. Report and Addresses

may25 JOSEPH TRACY, Sec'y.

☞ *Cambridge Theological School.* Rev. John Weiss of New Bedford has been elected to preach the Annual Sermon this year before the Senior Class. may25

☞ THE UNITARIAN FESTIVAL. The Committee on behalf of the *Unitarian Festival*, take great pleasure in announcing to their clerical Brethren, that they have succeeded in making all the necessary arrangements for the observance of this Festival, as usual, on Tuesday, (May 28th,) of Anniversary Week. "Assembly Hall" in Albany street, (the same Hall, occupied by us for the two past years) has been engaged for this purpose, and the exercises will commence precisely at 2 o'clock, P. M.

This Festival, which we now propose again to celebrate, seems to have become one of the most pleasant and agreeable meetings that occur during Anniversary Week. It is true that every recurring season brings forcibly to our minds the frailty of our lives, and we are there reminded, by the portraits which hang around the walls of our Hall, of loved ones, who once shared with us in these blessed meetings, and who have now gone to higher and holier scenes. But we can feel grateful even for these precious memories of the just and good, and joyful that so many of us are permitted to come together, and to offer our united thanksgivings to Him whose love sustains, whose wisdom hath ordained, and "who doeth all things well."

We therefore hope we shall be honored with the presence of *all* our Brethren in the ministry, (and their ladies,) that from treasures new and old we shall hear words of encouragement and hope—so that when we depart from the festive board, we may go on our way rejoicing.

Clergymen's Tickets for the Festival

N. B. Clergymen's Tickets may be had at the Bookstore of Benj. H. Greene, 124 Washington street. A Book will be found there in which they are requested to sign their names, residence— nd where they may be found during their stay in the City. An early application is desired, in order to secure Tickets, and to prevent confusion on the morning of the Festival.

Tickets on Sale.

It is also hoped that our friends who intend purchasing Tickets will make early application, as the number this *year will be limited.* They may be had of the following Gentlemen of the Committee.

Messrs. Manlius S. Clarke,
Francis Alger,
F. W. Lincoln, Jr.,
Francis C. Manning,
J. M. Jones,
Benj. Beal,
Patrick T. Jackson,
Thos. B. Frothingham,
Elijah Williams,
Amos Baker,
S. S. Pierce
Joel Richards.

*For the Committee,
Manlius S. Clarke, Chairman.
Benj. H. Greene, Secretary

☞ Tickets may also be had at the Bookstore of the Secretary, Benjamin H. Greene, 24 Washington street, of Messrs. Crosby and Nichols, 111 Washington street, and of Messrs. James Munroe & Co., 134 Washington street.

may18

☞ SUNDAY SCHOOL SOCIETY. The Annual public meeting will be held in Rev. Dr. Gannett's Church, on Wednesday evening, 29th inst., at 7 o'clock. Clergymen, Parents, Sunday School Teachers, and all interested, are invited to attend. The singing will be by a large and selected choir of children under the direction of Mr. Johnson.

The following questions are proposed for general discussion:—

1. Must the primary truths of Christianity be implanted in the young mind, by instruction, before we can best reach the affections, or properly move the soul to the highest action?

2. Should doctrines be taught systematically? For example: Should the idea of Christ as a *Redeemer* be presented to a child before the idea of Christ as a *Teacher*? 1 Tim. i. 15. John xviii. 37.

3. How far are Pastors, Parents and Churches responsible, before God, for the condition of their Sunday Schools?

4. How far should oral and textual instruction be united? What principles should govern us in the selection of text-books and Sunday School libraries?

5. What will give greater power and usefulness to our Sunday Schools?

6. Are there not peculiarities in the present religious condition of the world which call for extraordinary efforts on the part of Sunday School Teachers?

may18 CHARLES BROOKS, Cor. Secretary.

☞ CONFERENCES AND PRAYER MEETINGS—ANNIVERSARY WEEK. The Committee appointed at the last Anniversary, to make arrangements for holding the above meetings the present year, hereby give notice that the meetings will be held as follows:—

On Tuesday morning, May 28th, at the Church in Bulfinch street, (Rev. Mr. Gray.)

On Wednesday morning, May 29th, at the Church of the Disciples in Freeman Place, Beacon street.

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POETRY.

[For the Christian Register.]

Of better fortune coming, talk thou not
And think not of it—be it thine to dare
The utmost of world's evil, strength, despair:
Take up with courage the unlovely lot,
And it shall grow in thy familiar thought
To beauty: cold sorrows, that the life still wear,
And stings—the points of broken trust—and care,
And those hot random arrows, whose keen shot
Must find thine or another heart, shall all
Be rounded in the sweet and ample sky
Of the enfranchised soul—Eternity
Shall come home to the hour: thou didst not call
Light, light—Heaven, heaven till now—when not a thrall
But KING thou art—yea, FREE,—FOREVER FREE. W.

THE MAN BORN BLIND.

The man, miraculously endowed by Jesus with the power of sight, according to the narrative in John ix., was a professed mendicant. Among the strong marks of authenticity, which the narrative bears, none is more striking than the accordance of his style of conversation with his privileged mode of life. There is in every community a class of privileged beggars, who feel at liberty to say what they please, and whose characters are wholly devoid of the element of reverence. Their helplessness insures them alms, in however ill temper they may receive the contributions of passers-by. Their squalidness and infirmity at once subject them to the teasing of the idle and heedless, and protect them against the resentment of persons of mature age and adequate self-respect. They fear nobody, and honor nobody. They are thoroughly skilled in the art of coarse repartee, and can vie in the bandying of sharp and harsh words with the most severe and abusive. They always give insult for insult, and railing for railing, and in the commerce of gibes, jeers and taunts never suffer themselves to remain debtors. There are persons of this sort, who for a whole lifetime maintain the attitude of chartered railers and scolds. Besides this, respect of persons is to a great degree an affair of the eye. An uneducated blind man can hardly conceive of office or rank as creating strongly marked distinctions among men, and would be almost unconscious of the difference between a grave senate and a vulgar street group.

Now the man, whose case we are considering, talks in St. John's narrative as only a beggar of this class could talk. He is arraigned at the bar of the Sanhedrim, and confronted before persons in the regard of a seeing Jew invested with the most august and venerable associations. But they find more than their match in him. They can neither awe him by severity, nor subdue him by ridicule. He carries the war of words into their camp. A poor Jew in a less abject condition would have been silent before them. One already penetrated with the spirit of Christ would have sustained his ground with modest and respectful firmness, recognising the constituted authority before which he was called in question, yet claiming the right to obey God rather than man. But this man talks to them, in the same easy, off-hand, contemptuous style in which he might have harangued a crowd of boys, that were plucking his garments, or putting stumbling-stones in his path. He evidently enjoys the opportunity of baffling their attempts to ensnare him, and undermining the subterfuges of their stubborn unbelief. "Whether he be a sinner or no, I know not," meaning, *I know very well, and so do you*; "One thing I know, that, whereas I was blind, now I see." "I have told you already, and ye did not hear: wherefore would you hear it again? will ye also be his disciples?" Thoroughly worsted in the attempt to browbeat him and put him down, they have no resource left them but *the power of the keys*; and, as in such unnumbered instances within the Christian fold, excommunication replaces lame argument and powerless invective,—they cast him out of the synagogue, simply because they cannot out-talk him, reduce him to silence, or constrain him to submission.

[For the Register.]

REFLECTIONS ON PROVIDENCE.

A newspaper mentions this morning the case of a mechanic, destitute of means of support and unable to obtain work, who resolved to starve himself rather than beg, and did so—being found alive at the end of eighteen days after he had taken any food, except water and a little beer, but died soon after on the same day.

The character of such a fact, in its connection with the question of a particular providence after the manner this subject is commonly discussed, must depend upon many circumstances, of which no account is given. The temperament of the individual—the soundness of his mind—his character in a moral view, &c. are all questions which mingle in the estimate of the innocence of the man.

But let us settle ever so satisfactorily to ourselves in any case, an opinion of the particular hardship, even to a belief that sheer misfortune is the cause of all, and allow ourselves in the indulgence of that feeling of desolateness and horror, at the thought that hopeless misery, wholly undeserved, is mingled in our cup of life, there will come a re-action, perhaps a slow retrograde of feeling, rising up in the calm of the bosom, with the innate sense we have that the God and Father of all cannot be, to say the least, less humane, less benevolent, than we ourselves; and if *we* revolt at the thought of inflicting misery on innocence, we cannot believe that *He* can look on such a sufferer with indifference. Besides, we must feel, that in beholding what we do of the circumstances of the case, much is concealed, that if known, would show that what we complain of is, at the worst, but evil tending to a greater good. The live coal that burns our fingers when touched, being placed in a grate with others, diffuses warmth and comfort. The same things—the same events in different connexions—exhibit appearances different—at one time of evil, then again of good.

Reliance on God as a benevolent father, must, to be effectual for spiritual comfort and thought, be accompanied by a ready admission of our limited view of things, and an ever-present feeling of this—and that experience of what is to come after any event, is often indispensable, in order to judge of the effect of it to our advantage or disadvantage. Patience is therefore recommended as a leading Christian virtue. And, indeed, all the negative virtues so much insisted on by Christianity—as forbearance, humility, &c. have their importance, in the dependence of some events on others, and what is to happen to-morrow, or what has happened to-day, and so of longer or shorter periods—the future being known only to God. If we will have confidence in him that he will do us good, and not harm, we may then anticipate the results of future events with certainty, and need have no anxiety as respects these events in the detail as they shall occur. The virtues we have named, as those by which this Christian foresight might be gained, are then the main support and the joy of the Christian. But has the Christian nothing to do?—thus trusting in God, will God do all? The answer is, That Christians are his agents, by whom he operates much—they must labor always in some way to the ends, which are marked out to them in their sphere, each with more or less distinctness—and with greater or less aid from others, according to circumstances. But whether what is done is all that was required, or if not all, whether the hinderance were from the fault of the individual or not—in part or in all—and, in a word, the precise accountability of each, is clearly apprehended by God, and will enter into the account which he carries on with every one, even to the smallest circumstance from birth to death. However, God's government is such that his mercy will have a prevailing voice in the final judgement.

But it were vain in the nature of things to expect that those who prefer to grovel in vice—whose tastes are altogether sensual—who enter not at all into the pleasures which have their origin in a sense of conformity to the divine nature in its purity, simplicity, love of order, truth, justice, and equity and charity—that such persons can find a charm in another state of beings where virtue is the very breath of life, and holiness its enjoyment. Oh! no; here there can be nothing to learn respecting God's final determination. A sensual, vicious life and taste are no preparation for the enjoyment of purity and holiness. The sense of these last borrows nothing from the former. Our best affections have their earthly objects and their earthly ends. But earthly ends are very far from such an example of the affections as are either most important or most gratifying. We have already spoken above of those pleasures which the affections yield in sympathy with the moral character of our God; the great essentials of his spiritual being, wherein we may be one with him as Christ is one with him.

MISCELLANEOUS.

WHAT'S IN THE WIND.

FANCIED ON NEW-YEAR'S EVE.

The clock ticking at my room-door gave the old year five minutes' warning. The fire, which had mined itself into a red glowing oven, arched with volcanic crust, suddenly, as if startled by the sound, gave way, and fell in with a crash; and, roused from a train of musings, I quitted my chair, and went to the window to look out on the year's last midnight. It was a very dreary one, and made more spectral by a high wind that set the skeleton trees creaking and moaning, and went searching and complaining about the empty shores; the dark sky closed down upon the dark ocean—two mingling, mighty seas of gloom; and there could be seen, moving in the upper darkness, dim bulks of black cloud swimming in the current of the blast, like great fishes in the water depths.

There came a whirring in a clock—the old year's death rattle; and then his passing bell began to toll—twelve slow, solemn strokes. The last vibrations diminished away into nothing. I said to myself, "The night mourns for the death of the year."

At that moment the wind blew against the pane with a sudden gust, and I spoke aloud to it—"Fellow-mourner, I, too, am lamenting for the year." Then all at once I began to be aware of meaning modulations and syllables among the roar and the sighing of the storm; not as though the language shaped itself from the confusion, but as though it sprang out from the midst like a spurt of thin, steady flame, from rolling smoke. It said, "We never mourn."

But I answered, "O, Wind, even in the summer-time I have caught a tone of grieving in your voice; and night after night, since the near-drawing of the winter, have I not heard you passing to and fro with continual groans, and shrieks, and sighs; joining yours to the lamentations of the leaves, dropping, like tears, from the branches, and rustling piteously in their struggles to keep themselves with short flirts but a little longer from their rotting grave on the ground; and to the songs of sorrow flowing from full beds of river and rivulet brimmed with rain, the funeral cups of autumn!"

The Wind replied, "It is I who bear you their voices. Listen better."

Then I heard the last of the withered leaves saying, "We found equal pleasure in our yellow-and-orange clothes as in our green ones; and we change into air and water upon the soft ground as cheerfully as we peeped out from our rocking cradles when the gentle spring awakened us."

The River said, "I hasten from the mountains; I know not, I care not whither. I am now-a-days familiar enough with the bare bushes that in their proud summer richness nodded to me from far above; the shallow stones are hid, but I am raised to be playmate of the rocks and bridge-piers; and I have more smooth deeps to see the clouds plainly with, and the stars and the moon, of a still night. Winter is as gay as summer, and summer as winter."

And the Wind said to me, "Join not us to thy sorrows in vain thought, for we reck nothing of them."

"And yet," I replied, (unwilling to be put down in argument, even by the wind,) "methinks that still, though my ears have become refined, I have not ceased to hear in your rushing, and mingling with the voice in which you speak to me, the sound as of lamentations, and shrieks, and sobs, and groaning, and shouting; or rather I recognize them more plainly than ever before. Art, thou, then, like one of us, trying to conceal and to deny thy sorrow?"

The Wind made answer, "Not so; but into me, and through me wave unheeded the noises of the earth; they float hither and thither, reflected and driven about, till they subside or annul one another, giving place to the ever new succession." And from this I understood how it was that I had heard in the wind what seemed like tones of music, murmurings of prayer, sighing breaths of deep love; and (ah! how much more often) sobs, and keenings of grief and great misery, and screams, and passionate monotonies of pain.

"Why do you choose," I said, "O Wind, to keep so much of *sad* sound floating in your tides?"

The Wind said, "I choose it not. It comes and goes;" and this answer made me very sorrowful when I thought of it.

At that moment even, there came, laden with sad sound, a gust across the hills of the shores and the dark fields, and flew over the house, and through it, with a shriek and a long sighing; and I said "Tell me more, however. What is that?"

The Wind answered, "I bear that from a ship sailing upon the sea."

"Ah!" sighed I, "these wailings were in the tones of my own land; they rise from hearts that love their homes, and shall never see them again. But the plaint of those that stay behind in starvation, and in blank struggling, and in despair; is not that still more sorrowful?"

The Wind replied, "It is sounding through me day and night."

"Listening so often," I resumed, "to the storms and the piping gales, I never before knew aught of their interpretation. How many strange meanings must have been blown about in those of the past year, had my sense been but acute enough to have distinguished them?"

"Sweet, and grand, and awful sounds," said the Wind, "have I carried by your ear, unheeded; or, mayhap, suggesting thoughts whose source was all unguessed. Sweeping past the lit cathedral windows, I have caught up the portion of a royal requiem, and over land and sea, traversed in a thought, breathed a faint memory of the solemn choir and organ into the musings of your solitary fireside.

"I have waved your hair, and gone by with a gentle murmur, far-borne from tens of thousands of acclaiming voices, that hailed the dawning of a queen upon their land, as of a fair-omened star.

"On many a stormy night I have whirled against your rain-lashed windows, and sent piercing through its chinks the cry from a foundered ship; a cry hurried off by the fierce torrent of air one moment before the deadly breakers engulfed those who gave it utterance

"And in the summer's afternoons I have moved the hill-side grass where you lay looking up and up among the small white clouds, with sighs and sobs from myriads of death-beds; many more than the wonted number, and more sudden and sad.

"And in lively gales I have carried you the tone of a shout of liberty, echoed from ancient temples and palaces, and elsewhere from more ancient forests and mountains; and then confused reverberations of battle; and following these, ere long, a widely-muttered groan, as from the despair of nations re-given to the oppressor."

"Is then," I cried, "the mournfulness we hear in ye, all our own?" And the answer came, as from a departing voice—"Aye!—were man's self happy, he would find no sorrow in us."

Then I said, "But where there is no sorrow, can there be any HOPE?"

The voice answered as from far off, "We hear that word often spoken; but we understand not what it means."

Then I called out loudly, raising my arms, "Our sorrow then is our exaltation! Let us rejoice, and give thanks for it."

There was no further answer, and the faintest sound of the wind-voice that had talked with me died away in the distance.

But immediately methought I heard approaching from the other side, and growing louder and louder, a sweet, strong chord of music; and soon upon the night-air swelled a chorus, as of heavenly voices blent together, in a strain that was at once cheerful and solemn. Whilst I listened, all soreness of thought was soothed away from my mind, and the worldless wisdom of the harmony showed me experience of sorrow, the source of deep peace and inexpressible contentment.

The next thing was, that I began to say to myself, (yawning.) "You should certainly betake yourself to bed without delay, for your fire is quite out; and it must be past one o'clock." And wishing the world "Happy New Year!" and "Good night!" in one breath, I went to bed accordingly.

THE WIFE OF KOSSUTH.

At the time when all was lost to the Hungarians, and each had to seek his own safety in flight, Governor Kossuth, and his lady, who had accompanied her husband throughout the war, thought it best to separate, in order that one of them, if possible, might save their lives, for the sake of their children, who had been left under the protection of their grandmother. The Governor determined to remain with his brave officers, still with him, and to share their fate. Madam K. informed her husband and a female friend, the wife of an officer, where she would endeavor to seek safety; and as every moment was precious, this delicate lady clothed herself as a beggar; her husband gave her his signet ring, and the seal of the government of Hungary, that these might be a passport for her, in the event of her meeting with those who were friendly to their cause. Without any clothes, except those on her back, she commenced her sad and fatiguing journey on foot. She traveled long, experiencing all kinds of hardships, privations, and dangers. When stopped by the Austrian or Russian guards, she feigned extreme old age, and said she was in search of a little grandson who had got lost in the war; so they let her pass, little knowing the value of the prize they had in their bloody hands!

Thus she continued on, until she reached an extensive pasture country, uninhabited, except by herdsmen, almost as void of intellect as the herds they guarded; here she sought and found a resting place. These poor serfs made her a fresh bed of straw, covered her with their cleanest sheepskins, and fed her with their brown bread, and here she remained three months, during which time the winter cold came on, and having but little covering, you may easily conceive how intensely she must have suffered. Gov. Kossuth had sent her his children, that he might take leave of them, and give them his last blessing; they were brought to him by his mother, and again taken to their home. The Austrian executioner (Haynau) had long since commenced his bloody work. Kossuth, and those with him, fled towards the Turkish frontier to the fortress of Widden. We cannot enumerate all the sufferings, losses, and anguish experienced by these unfortunate men during their flight; most of them, however, reached Widden. They were no sooner there, than their first thoughts were of Madam Kossuth, and her friend, the wife of the officer to whom she had communicated the place of her intended concealment, determined to seek and find her, if she was still alive. She sat out on her weary journey, habited in a similar guise as that of Madam Kossuth—as a beggar—and thus she passed the soldiers and guards of the enemy, until she reached the hiding place of her friend, who had been the companion of her youth and happier days; and now they were to encounter new dangers. The herdsmen built them a little cart, and gave them a horse, as Madam Kossuth, worn out by anxiety, privations, and sufferings, was no longer able to walk: the roads had now become almost impassable, narrow and slippery on the sides of the mountains; one false step would have plunged them down into an almost bottomless abyss; but with the gallows in their rear, and their husbands before them, hope gave them courage, and onward they went. We know not what length of time they occupied in their journey; but, as it was in winter, and they had often to conceal themselves in clefts of rocks and overhanging mountains, from the scouts of the enemy, it must have been a long and weary one, and, when discovered, they passed for beggars, and asked for bread from their blood-thirsty foes. They ultimately reached the town of Belgrade, where they expected to find their husbands, and a termination of their sufferings. Imagine, then, their feelings of disappointment, when they learned that not a Hungarian was there—all had been removed to Shumla. What was new to be done? They were worn out, and could proceed no farther. Hope even had forsaken them. No husbands to embrace, no friends to welcome them. They decided to throw themselves upon the humanity of the Sardinian Consul. They knocked at his door, which was opened by the Consul himself. Two beggar women stood before him, the pictures of misery and woe. He asked them what they wanted. They answered "food and shelter." He requested them to come in. Then the officer's lady introduced him to Madame Kossuth, wife of the President of Hungary. He could not believe it until she took from her bosom the signet ring and seal of the government of Hungary. What followed can easily be conjectured; they were received and treated according to their rank by the kind hearted Consul; and after they were sufficiently rested, he made known their case to the Prince of Servia, who sent them his carriage-and-four, with an escort, to take them to Shumla. The weather was terribly cold, and the roads as bad as they could be; but they ultimately arrived in safety.

NEW MEXICO.

New Mexico consists of the narrow valley of the Del Norte, from about 32 degrees, to about 38 deg of latitude—the latitude of parts of Texas, Mississippi, Arkansas and Missouri; it is therefore something less than four hundred miles long, and it is bounded in its whole length by Texas on the East. Its breadth varies as the mountains on each side approach or recede from the river, and of the proportion of tillable land we have no certain accounts. The cultivation is chiefly confined to the borders of the river and its tributaries and is carried on principally by means of irrigation, as rain rarely falls except in the winter. We know very little of the country. Probably the best information we have, is from the journals of Lieutenant Colonel Emory and Lieutenant Abert, of the Topographical Engineers, kept on the march of General Kearney's command from Missouri to California in 1846-7. These journals were printed by order of Congress, and contain some slender accounts of New Mexico for nearly its whole length, from north to south, following the course of the Del Norte, with occasional deviations into the valleys of the tributary streams. The chief agricultural product is Indian corn. It produces also in abundance grapes, from which both wine and brandy are made, and fruits and vegetables. Indian corn is grown in such quantity, as to furnish their molasses by grinding the stalks.

But the great wealth of the country appears to be in stock of sheep and goats; though for the want of a market, wool is very cheap. 'Some of the 'Ricos' on the Rio Del Norte are said to own 40,000 sheep." Of the condition of the people we have a very imperfect account; they consist of Spaniards, civilized Indians and Mestizos; we see no account of extreme poverty, and in the houses of the better class of the Mexicans the officers were 'sumptuously entertained.'

'New Mexico contains, according to the last census, taken a few years since, 100,000 inhabitants. It is divided into three departments—the Northern, Middle and Southeastern. These are again subdivided into counties, and the counties into townships. The lower or Southern division is incomparably the richest, containing 48,000 inhabitants many of whom are wealthy, and in possession of farms, stock and gold dust.' 'The houses throughout the country are furnished with mattresses doubled up and arranged close to the walls, so as to answer for seats; these are covered with beautifuld Navajoe blankets, worth from 50 to $100. The walls midway up are covered with calico, to prevent the white-wash rubbing off; and the whole interior of the houses of the wealthy is covered with mirrors. All the hidalgos pride themselves on allowing nothing but silver to approach their tables; even the plates are of silver."

MORAL DUTIES AND RESPONSIBILITIES OF THE MEDICAL PRACTITIONER. The practitioner of medicine, in every rural district, is a member of each social circle into which the service of his profession calls him. Into his charge the father resigns the health of his wife, and children. Into the privacy of his dwelling, into the recesses of his very chambers, he is admitted at all hours, and at all seasons, where he may exercise even a more than paternal authority. Nor are his functions limited to his direct professional duties. He becomes a familiar, an adviser, and a friend. His ear is the deposite of private histories and family secrets; he has extensive rights and peculiar privileges. Add to these the fact that the path to medical knowledge is steep and dangerous, and that its requirements are often of a nature repugnant to delicacy of feeling—that it involves an intercourse with objects from which the senses may well revolt with disgust and loathing. Be it remembered that his services are perilous from their outset, and that a large proportion of the profession pursue their anxious and laborious career, often uncheered by the recreation of a single day, throughout a life of daily companionship with sorrow, contagion, disease, and death. Of domestic joy he knows nothing but in name. From the comforts of his home, his easy chair, his winter's fireside he is estranged by incessant toil, the slave of caprice, of ignorance, of groundless apprehension.—While other members of his family seek that repose which nature calls for at the termination of the day, he is perhaps summoned to a distant village, to minister to the temporary relief of a disease he cannot cure; devoting to reflection, while on horseback, amidst the sleet of a winter's night, those hours that should be engaged in invigorating his mind and body for the pursuits of the morrow. For the influence of these occupations on the physical health of the members of our profession, let me point to the bills of mortality, which teach us that they sink too often unrewarded into an early grave. Such are the intellectual, and such the moral requisites of our profession—such the qualifications, and such the duties of him who, beyond any competitor, ministers to the physical and moral sufferings of humanity.

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